

DECENTLY AND IN ORDER

DE WITT



Frederick A. Schelling
June, 1841



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Pastoral Suggestions in Matters
Official and Personal

By the
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TO ONE WHO FOR THIRTY YEARS AND MORE HAS
SUPPLIED THE INCREMENT, IN MANY FORMS, TO
SUPPLEMENT MY INEFFICIENT POWERS, I
DEDICATE THIS SMALL TRIBUTE.

[I PURLOINED HER NAME: SO HER NAME IS MINE.]

W. C. D.



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PREFACE

The memory of my college and seminary days convinces me that the student attains far better results by following a text book than by merely taking notes upon lectures in class-rooms. There is a tendency at present, possibly arising out of the craze for "original research," impelling teachers in all higher educational departments to waive the use of text-books, and to write their own lectures, compelling the students to the drudgery of taking such copious notes in the class-rooms that all are sure to miss something, and many are sure to miss a great deal.

Endeavoring to find a text-book for my classes in Pastoral Theology, for eight years I have sought out and read many books upon subjects involved in that department. Most of them—the best of them—dwell chiefly upon the all-important theme of the spiritual equipment of a minister of Christ. Others follow the rubrics of the Prayer Book offices, and give a vast amount of valuable suggestion and inspiration. Others, still, are ruminative, alive with interesting biographical material. Most of the books are written from an English point of view, and do not fit closely into the exigencies of American pastoral experience. I have been constrained, therefore, to issue this volume.

Nothing I shall say will be so well said, nor in some respects so important, as what is contained

here and there in a score of such books as are above referred to. I hope every student who follows these lectures will regard as a foundation for his pastoral life such books as Wilberforce's *Ordination Addresses*, Benson's *Fishers of Men*, Liddon's *Clerical Life and Work*, Newbolt's *Speculum Sacerdotum*, Whitman's *Holy Orders*, Nichols' *Apt and Meet*, and the greater part of Paret's *Pastoral Use of the Prayer Book*. But in the short time at my disposal in the class-room, I want to make sure that among some rather commonplace themes which are discussed by every lecturer and writer in Pastoral Theology, at least a few matters which are seldom specifically alluded to, and which I think of great importance to a successful ministry, particularly at the beginning—though in themselves they may appear of small moment—are thoroughly understood.

Who does not know many instances, especially in the newer dioceses of our Church, in which ministers of great faith and deep piety, of unquestioned loyalty and consecration, have failed, time and again, in missions and parishes, just for the want of a little of that "common sense" which implies a knowledge of simple matters of which they are ignorant? And why should they not be ignorant if they have never learned?

An ugly, yet God-designed skeleton underlies every beautiful form of Divine creation. To articulate the skeleton never seems, at first, to a lover of the beautiful, so inviting or spiritual a task as to contemplate the ideal, in proportion, line and color.

I am not going to try to articulate the entire skeleton of the Sacred Ministry, but I intend to examine a few bones which became familiar to me

during the twenty years of my experience as a parish priest, and which I have viewed somewhat more critically since assuming the responsibilities of a professorial chair.

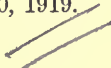
I am fully aware that the copy I am sending to the press violates in its form some conventional usages in published books—particularly in the employment of the first and second personal pronouns, and in the insertion of some matter in the text which would be expected only in foot notes. A second thought will suggest my reasons for so doing.—This is primarily a reproduction of my classroom lectures; not a scientific treatise.

I have not given the specific number now designating canons cited, because such numbers are changed with each General Convention. It is possible that some of the rubrics which I have ventured to criticise may also be changed ere this edition is exhausted.

I am very grateful for the generous reception of the first edition of this volume. It has been impossible for me to incorporate in the second edition all of the emendations and amplifications suggested; but I have been glad to accept many criticisms, to add a chapter on Accounting, and to insert a few words and paragraphs here and there. Some distressing orthographical and typographical blunders have been eradicated, and perhaps a few new ones made. But I am assured that the book is useful to young clergymen, and worth keeping in publication for a while longer—until a better one appears from some other author, covering practically the same ground.

W. C. D.

August 20, 1919.



THE AUTHORITY CONFERRED IN ORDINATION

REFERRING you again to the books mentioned in the preface to these lectures for a general purview of the subject of ordination, let me direct your thought particularly to the critical words of the ordinal in "Making Deacons" and in "Ordering Priests." These words are "Take thou authority."

It depends upon the character of the recipient whether these words awaken within him a sense of responsibility, or merely delight him with a consciousness of power. How they have affected the man can usually be determined by anyone in the long run; for, as Bishop Wilberforce has said, "as the rule, the ministry continues in its leading character as it commences." But I want you to be sure, when the Bishop's hands are resting upon your head, and when he, exercising the authority which has come down from the Great Head of the Church, our Lord Jesus Christ, says to you, "Take thou authority to exercise the office of a deacon in the Church of God," you feel such a sense of *responsibility* as you never felt before.

Authority
tests
character

Consciousness of authority without an accompanying sense of responsibility is such a fruit of ordination as that which quickly ripened in the case of Judas Iscariot. To a right minded man the receiving of authority will imply the responsibility of agency; and agency implies responsibility to act under instruction, under law, in the name of one from whom authority is received, and with respect to one who is the object of the action towards which the conferred authority looks. The responsibility of authority is, therefore, two-fold, (1) towards the creator of it, and (2) towards the person or persons for whose sake the authority is given.

Implies
two-fold
Responsi-
bility

It is of the nature of authority that it should exist under the limitations established when it is conferred; and it must cease—is automatically non-existent—when those limitations are transgressed. But responsibility does not so cease; for it exists until the agent has duly performed the duties assigned and assumed, and until the authority conferred has been lawfully terminated.

Exists
under
Limitations

Responsibil-
ity enduring

While there can be no question but that a priest ordained by a Bishop of the Protestant Episcopal Church, is a priest of the Church of God—not merely of a branch of that Church—yet there can be no more a question but that he has fully obligated himself to serve obedi-

ently under the authority of the Protestant Episcopal Church, until he has been by that authority lawfully released from such obedience. Upon proper application, a priest may obtain such a release, and be transferred to the jurisdiction of any Church in communion with it. But no priest may rightly exercise his priesthood under the authority of any Church, while at the same time regarding himself practically under the jurisdiction of another in matters in which the canons of the said Churches are disagreed. His priesthood in the Church of God gives him no license to violate his assumed obligations of obedience to that Church from which he received his orders; but rather, on the contrary, binds him to such obedience.

Responsibility of a priest to canonical authorities

It is therefore important that the candidate for Holy Orders before ordination to the diaconate, and the deacon before ordination to the priesthood, and the priest before consecration to the episcopate, should settle these questions of common honesty, "Shall I, or shall I not, under the most solemn vows possible for human lips to utter, bind myself to the service of the Church of God under the conditions imposed by the authority (which I shall so recognize) of that Church now known as the Protestant Episcopal Church in the United States of America? Or shall I, having by sub-

Keeping Ordination vows a matter of common honesty

terfuge obtained an authority which by common honesty I could not have obtained, after my ordination do as I may please in the matter of conforming my practice to her requirements, so long as I am satisfied that, somewhere, at some time, and by someone, in the history of Christianity, there is to be found a precedent for my conduct? Or, again, if I find, as I am inclined to think I may, that the progress of humanity is retarded by the Church as constituted in the past and present, and that it is the duty of a priest under such circumstances to reform the Church from within; shall I not so construe my present ordination vows that I may be free to violate them in certain particular instances with a clear conscience, and so at once retain my office and my income, while I increase my influence, and benefit mankind?"

Of course these questions are readily settled by anyone who has any considerable respect for the truth and for that morality which is an axiom of Christianity. But it is most unhappily the case, that when a man allows himself to trifle with the truth in the least degree, he will find the way readily and logically to wholesale falsification. If two lines are not exactly parallel at their beginning they will be widely separated at their ends. A conscious distortion of a single element that goes into the vows of the deacon or priest or Bishop, as

**Dishonest
appeal to
precedent,
and moral
sense**

**Trifling
with truth**

administered by the authority of "*this Church*," either at the time of ordination or later—so long as one exercises the authority conferred—is a crime of the first magnitude; for it warps the vision of truth, it attacks the integrity of the ministry, it is a seed of heresy or schism in the Church, it makes for anarchy in the Kingdom of God and of His Christ.

Warping
the vision
of truth

Therefore, let me urge upon you that you accept with all loyalty the authority of your diaconate and priesthood, involving that of your pastorship and rectorship, in the Church of God; that you so accept it implicitly under the conditions imposed by that branch of the Church from which you have asked to receive it, and whose rightful authority to command obedience you have thereby recognized. Among these conditions are:

Authority to
be accepted
as con-
ferred

- (1) That you believe that you are truly called *according to the Canons of this Church*.
- (2) That you will so minister the Doctrine and Sacraments, and the Discipline of Christ, as the Lord hath commanded, and as *this Church* hath received the same, according to the commandments of God; so that you may teach the people committed to your Cure and Charge with all diligence to keep and observe the same.

Some vows
of the
Diaconate

- (3) That you will be ready with all faithful diligence, to banish and drive away from the Church all erroneous and strange doctrines contrary to God's word.
- (4) That you will reverently obey your Bishop and other chief Ministers, who, according to the Canons of the Church, may have the charge and government over you.

Plea for
honest
interpreta-
tion of vows

The plea which I have made may be offensive to some of you. It is a plea for an honest interpretation of words which are very clear to one who for all the world would not violate his oath. They are words full of confusion to many who not only have not learned the lesson that often the noblest use of liberty consists in its surrender; but who are unable to appreciate the first principle of the philosophy that lies back of the obedience of a common soldier. It is, indeed, the principle upon which the idea of Catholicity rests—the recognition of authority.

When the honest man finds himself unable to take the oath of office, he will refuse to do so; or having taken it, when he finds himself unable to keep it inviolate, he will surrender his commission.

THE DEACON

BECAUSE many deacons are thrust at once after ordination into the relations of a pastor, without previous training for such responsibilities, there is often grave danger that there will arise a serious misunderstanding concerning both the responsibilities and limitations of the diaconate under such conditions.

Abnormal conditions do not change duties

Let it, then, be understood at the start that no "peculiar circumstances" can add to or detract from the duties of a deacon as such, which are set forth in the ordinal. The deacon is a deacon, not a layman nor a priest. He is, as his title indicates, a "server." Under normal conditions, he would be serving by the appointment of his Bishop, some priest in a parish, mission, or institution. He would be doing what he was specifically directed to do, learning by observation and practice how he should conduct himself when ordained to the priesthood.

Under abnormal conditions a deacon will sometimes assume that he is in sole charge of a mission or parish, because he is in no practical sense under the direction of a priest-in-charge. But in every case, the deacon is always under

Never in sole charge

the direction of his Bishop, and he has no autonomy whatever. He is a *server*, and his duty is to obey the directions of whoever is in immediate authority over him.

The actual duties assigned to deacons have varied greatly in the Church's history. The first seven deacons were given authority to look after the distribution of food in the Christian community of Jerusalem. At one time it is possible that the Church in Rome allowed them to consecrate the chalice.¹ In our American Church their duties are designated: (1) To assist the priest in Divine Service, and especially when he administereth the Holy Communion; and to help him in the distribution thereof; (2) To read the Holy Scriptures and homilies in the Church; (3) To instruct the youth in the catechism; (4) In the absence of the priest, to baptize infants; (5) and to preach, if he be admitted thereto by the Bishop. And furthermore, it is in his office (6) where provision is so made, to search for the sick, poor, and impotent people of the parish, to intimate their estates, names, and places where they dwell, unto the curate,² that by his exhortation they may be relieved with the alms of the parishioners or others.

Over and above these duties, the deacon may, of course, assume the responsibilities of a lay reader, or other Christian man.

The canons forbid that a deacon be made rector of a parish. He may not assume the responsibilities peculiar to a rector in vestry and other relations. He has no business at a vestry meeting, except by courtesy and invitation. By courtesy, however, he may represent, for special purposes, the priest-in-charge.

**May not
become
rector**

In a mission, the deacon may preside at a meeting of the finance committee, if so directed by the priest-in-charge, or if there be no priest-in-charge, by the Bishop. He has no canonical right to do so on his own motion.

**May preside
by courtesy**

In order to avoid embarrassing blunders in canonical relations when ministering without immediate oversight, the deacon must study the canons of his own diocese and those of the General Convention, and stay well within their provisions and intent. In case of doubt, refer to the Bishop, but do not unnecessarily bother him with small matters.

**Know
canons and
mind of the
Bishop**

A distinct advantage accrues both to the parish or mission, and to the deacon, from a scrupulous observance of the limitations as well as of the responsibilities of the diaconate. Often a vestry or a finance committee will be awakened to new life if impressed with a sense of responsibility for matters which the deacon has no authority to attend to. Thus the significance of the Church's orders will be emphasized, and the importance of canon law will

**Benefits of
observing
limitations**

be exemplified. The deacon will not be regarded "as good as a priest," nor as useful as he will be when ordained to the priesthood. If he remain in the same parish or mission, he can stand the privation from dignity and income during his diaconate better than he can privation from the dignity and income of a priest indefinitely. Moreover, it is better to be what one is, than to seem to be what one is not.

In the ordinal the wording of the duties of a deacon implies that deacons are not expected to baptize adults. It cannot be that there is any difference between the authority of the minister in the case of infant baptism and that exercised in the baptism of adults. The implication seems to be that because a preparation of adults for baptism is required, a priest should be normally the minister in that case. If a deacon is in charge of a parish or mission, it would seem to be good doctrine, good sense, and not uncanonical that he should seek, prepare, and baptize adults.

**Baptism
of Adults**

The question often arises whether a deacon may solemnize matrimony. Authority is not so given in the ordinal; and the blessing, which chiefly differentiates the ecclesiastical from the civil ceremony, cannot, according to Catholic usage, be given by a deacon. The reply that the "deacon as a civil officer may solemnize matrimony," is merely to excuse the deacon from

**Solemnizing
Matrimony**

canonical obedience; while, in some states, his status as a civil officer competent for such service is doubtful, if not specifically denied. If the case presents the alternative between a schismatic or a common law marriage, and marriage by a deacon, perhaps the deacon may feel justified in solemnizing the marriage. But, whatever may be said of the right of Bishops to give authority for which there is no canonical warrant, it is certain that the deacon ought not to assume a responsibility which a Bishop cannot confer. The deacon, therefore, before taking charge of a congregation, should have the advice and direction of his Bishop concerning what he should do in the matter of adult baptism and solemnizing marriage.

Let the deacon wear his stole as he is invested with it—over the left shoulder, and drawn over the right hip. As well may a lieutenant assume the regalia of a colonel as a deacon that of a priest.

Vesting

THREE SPHERES OF MINISTERIAL RESPONSIBILITY

**Deacon
advanced to
Priesthood,
must have
a congrega-
tion**

**Priest, Pas-
tor and
Rector**

**Priestly
Activities**

**Pastoral
Activities**

**Rectoral
Activities**

THE ORDINAL presupposes, and the canons of General Convention require, that when a deacon is advanced to the priesthood, he shall have a congregation to which to minister. In this Church, therefore, normally, the priest is also a pastor and a rector (or "priest-in-charge"). While the duties implied by these three titles are not capable of disjunctive classification, yet there are many occasions when the minister officiates distinctly as a priest, again as a pastor, and again as a rector. Broadly speaking, at all administrations of the Holy Communion, whenever pronouncing an absolution, whenever repelling any from the Holy Communion, whenever he gives the Church's benediction, the minister appears chiefly in his priestly capacity. When he preaches, visits the sick, looks after the welfare of his people—temporal and spiritual—he appears chiefly as a pastor. When he exercises his authority in matters appertaining to the parish as an ecclesiastical and civil corporation—such as calling and presiding at vestry meetings, appointing

guild officers, etc.—he appears as the rector (or director).

And yet it is important that the priest should realize that he is always a priest, and, when in charge of a parish, always a pastor and always a rector. For there are some priests who lay such emphasis upon the peculiar duties of their priesthood as to neglect those of their pastorate and rectorate. They are, perhaps, punctilious in the matter of a daily celebration of the Holy Eucharist; but they may not duly realize that two-thirds of their people receive the sacrament no oftener than once a year, and some of them never; and such priests may be practically oblivious of the fact that their sermons are all in a very narrow field, uninteresting, uninstructional, unhelpful. The very pious priest, by neglecting his pastorate, may become so unfamiliar with the needs of his people, as to be practically useless to them. He may upbraid them for not receiving the Holy Communion, but they will not be within hearing of his admonition. He may command them, warn them, threaten them, with all authority, from the pulpit and in "pastoral letters," but they will not know the voice of a stranger. The utter failure of many priests is traceable to the attitude sometimes flippantly expressed in the

Always
Priest,
Pastor, and
Rector

Over-
emphasis of
priesthood:
neglect of
pastorate

words, "I don't intend to spend my time climbing stairs and ringing door-bells."

Neglect of
rectorate

Again, a priest who is rector of a parish cannot with impunity neglect his responsibilities as the presiding officer of the vestry. He may feel that the business affairs of the corporation—raising money, paying bills, building projects, repair matters, with the frequent friction attending their discussion—are not consonant with the exalted office of a priest. He may fairly groan inwardly when he is called upon to audit the accounts of the treasurer of a guild, or settle a difference between the choir-master and the mother of a dismissed chorister. But if he does not fulfil the duties canonically required of the rector, ills will soon grow out of the neglect that will make his priesthood unprofitable to the Church and to himself. Most priests feel the exaltation of service at the altar, and they dislike the descent to the lower planes of ministerial duties; but the grace of the Sacrament is given not so much for use in the higher as in the lower altitudes of the lives of both priest and people.

Over-
emphasis of
pastorate

There is also the priest who so stresses the duties of his pastorate as to neglect those of his priesthood. He has a card-index of every family and of every individual not thus recorded, within the limits of his parish. He has noted the age of all children, whether baptized,

whether confirmed, and similar data and more concerning all adults. He has them in a calling list, and every day he goes over it, and arranges his visits. When not on the street he is in his study, always accessible to visitors. According to his piety and temperament, his visits are more or less spiritually helpful. At any rate they "stir the people up to go to church" and the "congregations are pretty good." But the people may be so far ignorant of the place of the Sacraments in the Church's order of spiritual life, that they wonder why their pastor should be called a "priest," while some will venture in close confidence and lowered voice to ask him over a dinner-table, "Do you believe in confession?"

Neglect of
priesthood

Perhaps one of the chief practical uses of the conventional "clerical collar" and cassock-vest is that they tend to remind the priest of his priesthood when engaged in duties of his pastorate or rectorship, or when, as is often the case, he is in danger of forgetting that he is something more than "just a man."

One of the grave dangers which every priest encounters whose pastoral work is carried on in new fields, and in old fields where constructive and reconstructive work are required to establish or enlarge foundations, is that of forgetting both priesthood and pastorate in the occupations of his rectorate. This danger is particu-

Over-
emphasis of
rectorate
to neglect of
priesthood
and
pastorate

larly a grave one in the case of the man who is fond of constructive work, who is a "natural organizer," who likes to get money, to buy and to build, to lead and to direct. The danger is emphasized in case of the young man who is not altogether sure of the supernatural character of the Sacrament of the Altar, and who finds it difficult to speak personally and privately, especially to his elders, upon distinctly spiritual themes. To such a one the duties or opportunities of his rectorate offer a refuge from those of his priesthood and pastorate.

Plane of
Rectorate
lowest of
the three

The plane of the rectorate is the lowest of the three. It is the plane in which a minister of ordinary business ability is least likely to be criticized for personal faults, failures, and sins. Here he can "make good" if he is a "good mixer," is "magnetic," and a "hustler," though no one attend the Holy Communion, and no one care for his presence at the death-bed. Such a priest may build a church, and leave it to his successor, a monument, never to be forgotten in the community, commemorating the lowest type of Christian energy, and charged against the "Episcopal Church" by all who recognize the difference between religion and travesty.

It is evident that ministers of Christ and stewards of the mysteries of God may exercise their vocations as priests and as pastors, without the rectorate. The duties of the priesthood

and pastorate are discernible in all the ministry of the Incarnate Son of God. The duties of the rectorate are conventional, spring out of the necessities of organization, are important only as means—often remote—to the end in view. And yet, because these duties are connected, and necessarily so, with the upbuilding of the Kingdom of God, with the establishing of its foundations near and far; and because they may be so badly performed as to injure that work, we shall devote much of our time to their consideration.

**Conventional but
necessary**

CANONICAL REQUIREMENTS CONCERNING "CALLS"

ASSUMING that a deacon, serving under a priest in a parish or mission, has been advanced to the priesthood, it is necessary that canonical action should be taken before he can have a recognized status either where he has been serving, or elsewhere. This canonical action varies in some particulars in different dioceses, but the canons of this Church, supplemented by those of most dioceses, require as follows:

**Priest-in-
Charge**

I. *Priest in charge*: The Bishop under whom he has served his diaconate, may, upon his own motion, with the consent of the newly ordained priest, appoint him Priest in Charge of a mission.

**Assistant
Minister**

II. *Assistant Minister*: With the knowledge and consent of the Bishop under whom he has served his diaconate, upon invitation of the rector of a parish, and by the election of its vestry, the priest may become an Assistant Minister, after a certificate of his election has been sent to the Bishop by the rector and wardens.

Rector

III. *Rector*: The general canons forbid an election of a rector by a vestry without a

notification of thirty days' standing to the Bishop (or ecclesiastical authority) unless episcopal assent be received in the meantime, favorable to the person whom the vestry desires to elect.

**Thirty days
notice**

1. After an election by the vestry, notice of such action shall be sent, signed by the church-wardens, to the ecclesiastical authority of the diocese.
2. If the ecclesiastical authority be satisfied that the person so chosen is a duly qualified minister and that he has accepted the office, the notice shall be sent to the secretary of the convention, who shall record it. And such record shall be sufficient evidence of the relation between the minister and the parish.
3. The "call" of a rector by a parish should
 - (a) certify that it has been issued from a duly convened meeting of the vestry, and is the result of at least a majority vote.
 - (b) It should name a definite salary, and how payable.
 - (c) It should name any special conditions which are to become part of the contract if the call is accepted.
 - (d) It should be signed by the clerk of the vestry as such, unless the canons of the diocese otherwise order.

**Certificate
sent to
Bishop**

**Certificate
sent to
Secretary of
the diocese**

**Contents of
a call**

Upon receipt of such call, it is always courteous, and some canons require, that the Bishop

**Permission
requested
of Bishops**

of the diocese in which the priest is resident shall be notified of the call received, and if the priest desires to accept the call, permission asked to resign his present cure, before further action is taken. Similar inquiry of the Bishop of the diocese from which the call has issued, is also in order, that the priest may be assured of welcome by him.

Resigning
rectorship
of a parish

If acceptance of the call is determined, a written resignation should then be sent to the clerk of the parish (or to the Bishop, if it be a mission) naming the date upon which the priest's resignation is to take effect. And no resignation of a rector can go into effect without the consent of the vestry. He will then request a letter dimissory from his Bishop (or ecclesiastical authority) to the Bishop of the diocese to which he purposes removing. And he can have no canonical standing in such diocese until he has in his possession a certificate of his canonical reception by its Bishop, or "ecclesiastical authority."

Serious
Mistakes

A great amount of misunderstanding between the five parties concerned in a call arises from failure on the part of priests to observe the canons, and to require that they shall be observed by the vestries extending calls. A priest has sometimes resigned his parish, ac-

cepted a call to another, obtained his letter dimissory, and actually landed in the parish which he thinks has canonically called him, only to find that the call extended to him is invalid.

RELATIONS BETWEEN THE CLERGY AND THE LAITY

Mutual
dependence
of clergy
and laity

The distinction between the position of the clergyman in the Church and that of the layman in the same body is fundamental. It is also clear that the relations existing between the laity and the clergy, who together comprise the body of the visible Church, are those of mutual dependence and coöperation. If it is true that without a Bishop there can be no Church, it is equally true that without laymen there can be no Bishop. After the analogy of a Sacrament, the laity are the outward and visible sign of that inward power which, in the grace and "character" of "order", becomes inherent in him who is thereby made a deacon, priest, or Bishop. That is to say, every element that goes to make up the *exousia* (authority) and the *dunamis* (power) of a clergyman, becomes effective of its divine purpose only as it is manifest in its effects.

Or, illustrating the relation in another way, the laity are the members of the body, eyes, hands, and feet. The clergy are the brain-forces. A disordered brain makes an insane

body; and a mutilated body makes the brain ineffective.

In speaking, therefore, of the relation between the clergy and the laity, let it be understood at the start, that neither clergy nor laity exist as such, without an established relation each with the other. When this relation is normal, the Church is at her best; and when the coördination of the relative functions becomes imperfect, to the extent of that imperfection, the efficiency of the Church becomes impaired.

Neither
exists
without
the other

As in the individual man, a disordered brain is sometimes associated with an otherwise sound body, or a sound brain with a weak body; so it is often, in the case of the Church, in diocese, in parish, and mission. The brain is always conscious of the weakness of the body, but seldom owns itself to be unsound; and the body, by talking, kicking, striking, and by the use of every member, will demonstrate to the doubter what it would be if it only had a decent brain to direct it. The clergy are fully conscious of the inefficiency of the laity, and the laity say they would be the means of converting the world if the clergy were of the right sort.

Result of
discord

I suppose the facts are these: The average clergyman is simply the average layman, plus a certain amount of special training, and plus a certain conferred authority. Because he is a clergyman, he has not necessarily any more

Evolution of
a clergyman
does not
change his
nature as
a man

common sense or any more native or acquired refinement. He has not a degree more fervor in promoting the interests of Christ's Kingdom for the glory of God—though he may have for other reasons—than he would have if he were a layman. In short, the clergyman, at the start, as a man, is no better, no wiser, no more cultured, no more anything—as a man—than the layman. So far as all that goes to make up his common—not his theological—character is concerned, he can be measured by the same standards that the layman is measured by. If he is a natural born leader of men, he would be so, clergyman or layman. If he is a natural born fool, his clerical coat gives him no wisdom—though through the meekness and long-suffering of the laity, it may save him some kicks. If he is a gentleman, he would be a gentleman, and if he is a buffoon, he would be a buffoon, as a layman.

Results of
misunder-
standing of
functions

Now many of the difficulties that arise between the clergy and laity come from the understanding of these facts by one party, and the misunderstanding of them by the other; and it makes little difference which one is the party of the first part. If the layman thinks the clergyman, because he is a clergyman, because he has received authority—the *exousia*—and because he has received the *supernaturale donum*, and is the accredited minister of Christ and

steward of the mysteries of God, is therefore competent to "run the parish" without conference, counsel, or advice, coöperation, or assistance from the laity, that clergyman is going to have all the honor he is entitled to for a week or ten days, and then he is going to begin to nourish a secret desire for the Presbyterian system of parochial government.

Or, if the clergyman gets it into his head that he really is what, in the instance above mentioned, he is thought to be, and his laity have an idea that all the wisdom in the universe isn't inside of one skull, and come to have their doubts about the limitations of the authority conferred by the laying on of hands—and nothing tends to doubtfulness in this regard more strongly than its unwise exercise—there is going to be trouble in that parish, and an instance is going to be pointed out of strained relations between the clergy and the laity.

Now, the average layman will give the clergyman credit for every claim that he can make good, as a man. If the clergyman believes in the Deity of Christ, the layman will say: "He will not only preach the Gospel of Jesus Christ, but he is going to do the works of Jesus Christ. He is going to be in dead earnest in the business of saving souls. He is not going to be a society ornament, nor a loafer; he isn't going to call around on the women and talk

Layman
gives credit
for every
claim made
good by
minister

Demands
sincerity

nonsense. He is not going to hold over his people the whip of his divine authority when he speaks like a man—and perhaps like a not very big man either. He has got to stand the test that Jesus offered—‘Believe Me for My works’ sake.’” The layman will remember that the Master said to His disciples to whom He had given authority—*exousia*: “Ye shall receive power—*dunamis*—after the Holy Ghost is come upon you, and ye shall be witnesses of Me.” The layman is going to have serious doubts about the priest having received the Holy Ghost if he doesn’t show the “power.”

In the course of years men become fair judges of their fellow-men. They know what characteristics are congruous in the same nature and what are incongruous. And if, by putting in the balance on the one side, a man’s credits, and on the other side his debits—moral or financial—they come to the conclusion that he can’t make good at the close of the day’s business, they don’t want to deal with him except on the basis of an honest understanding. It doesn’t do much good for a man who is being sized up, to say that he represents a good house, and that he has full authority to transact the business of his department. The house itself takes on the character of its representative; and, whether the logic is good or bad, the customer is going to feel, if he does not say, ‘So

much the worse for the house if it confers authority upon such a representative, and backs him up.'

There are, doubtless, a good many reasons for whatever lack of coöperation there may be between the clergy and laity of our communion; but it is my judgment that the chief cause of it is a relative over-emphasis of the authority—the *exousia*—and an under-manifestation of the power—the *dunamis*—of Holy Orders. The officers of a bank have authority to receive deposits, to make loans, and to administer trusts; and when they station themselves at their mahogany desks inside the marble walls, with a retinue of clerks about them, and electric call-buttons at hand, the people are predisposed to trust them. They say they have the authority and they command the situation as bankers. But when someone detects a disastrous or a dishonest transaction, the whisper goes around, deposits are withdrawn, and the run begins. Men don't care much for the *exousia* when the *dunamis* is not in evidence. A doctor may have his license, but if he doesn't meet with success in his practice, Christian Science has a boom. Men are willing enough to grant a man's authority from the State or from God Himself—perhaps too ready to do so—but, as honest men, in very defense of the State and in defense of God,

Over-emphasis of authority and under-manifestation of power, the cause of discord

Laity willing to grant claim of authority

they repudiate authority dishonestly or incompetently administered. We do it ourselves.

Laymen
interested
in results
rather than
theories

Again: Business men are not thinking much about the charter or by-laws of their corporation after it gets under way. They are thinking about the business itself. They want to know about the output, the profit, and the stock on hand. They want to know about the conditions that affect the market, and what the management and salesmen are doing. And when these business men come to church, they are sometimes in a frame of mind to hear what their religious corporation is doing along the same lines. They have an idea that Jesus Christ came into this world to make it better, to make men more honest, more pure, more kind to each other. Long ago they have understood that the Kingdom of Christ is established on the earth. They have a visible evidence of it in their parish church and in the fact that they are members of it and are paying for its support. The matter that interests them is: How is its business getting on? Of course they are particularly interested in their own immediate neighborhood, but they are also interested in the whole sphere of the Church's territory. And when the manager of the local agency gets up and tells them, week after week, in a half-hearted way, about the big dividends that are coming sometime when time shall be no more, if they will stick

to the corporation; or about one little infinitesimal incident in the business that is supposed to be encouraging; but never presents a really satisfactory statement—*i.e.*, nothing that seems to indicate that he knows what relation the present conditions have to the real purpose of the corporation—a suspicion creeps into the minds of the stockholders that the manager is more anxious to get funds enough to hold down his own job, than he is to create a dividend surplus for the benefit of the stockholders.

Bad showing
and
great hopes

Again: The law of supply and demand enables business corporations to select competent men for managers. Such is not the case in the Church. Every priest is a manager of a local branch of the business of Christ's Kingdom. He is pretty certain of a position somewhere, because the supply is short of the demand. The clergy know it, and so do the laity—or if the laity do not know it at first, they find it out after they have changed managers a few times. The laity come to understand that it is a desperate case. Some way or another the business has got to get along here and there under an incompetent management. There are laymen in every parish who know that the clergyman is making one or a dozen mistakes in policy and in action every week of his life. They know that he is incompetent to discharge properly all the duties that he has assumed. If the

Law of
supply and
demand
unfavorable
to laity

clergyman is neither a liar nor a thief, does not get drunk nor commit any of the vilest sins, he may, nevertheless, be ignorant of human nature, he may be overbearing, he may be lazy, he may be a poet when a plumber is required, he may be weak in any one of a dozen or more ways. There is no help. This man is in charge, and they have got to back him up. Perhaps he won't be backed up. Perhaps he tells the laity just to mind their own business and pay his salary. They would like to advise with him. They have lived in that town for forty years, know its people, and they know how a procession of clergymen have failed and why. But, face to face, in sermons, by letter, or in the course of confidential conversation amongst the saints, word comes to the interested laity that Father Blank intends to run this parish, and when he wants advice he will ask for it.

Recalcitrant
clergyman

Useless
questions

There are other reasons why there may be a lack of interest in the Church and of coöperation on the part of the laity with the clergy. Perhaps the majority of these reasons are based upon faults in the laity; and it may be that we can charge the whole account to the malice and fraud of the devil and his angels. This would be a most happy solution of the question! It wouldn't hurt anybody, not even the devil. But if you are chiefly interested in the

wrongs that you can help to right, and if you want to make the relations between the clergy and laity happier and more mutually helpful, you must look to your own faults first, and consider them without compromise. Who of us is there who does not know that, however high a standing our clergy may have compared with the clergy of other Christian bodies, or however deserving we may be, as a body, of the respect of the laity, there is not one of us who can rightly be called the most genuinely religious person in his own parish? Who of us is there that does not know of the priest at his elbow—he can't be expected to know it of himself—that he doesn't begin to be as intellectually acute, as ethically refined, as judicially competent as some of the men in his congregation? And the very moment in which we assume a position, as we are often tempted to do, of superiority, or of unwarranted autoeracy; the moment we hide as just ordinary men, behind the character and authority of the priesthood; the moment we shield our weaknesses behind our official vestments from the justifiable attack of the laity—which attack may be really a most friendly and pious attempt to further the interests of Christ's Kingdom—that moment, we may depend on it, some layman notes

Remedy in self-examination

Genuine piety often superior in laity

Intellectual and cultural superiority

Hiding behind vestments

the action, and a stone is laid in the wall of separation between the clergy and the laity.

Prescriptions

It is not a universal specific for the ills of the Church, but I prescribe it as a possible remedy for the one we are considering:

For the Laity—

Church Organization, 1 grain.

Clerical Authority, $\frac{1}{2}$ grain.

Lay Responsibility, 10 grains.

Dogmatic Religion, 1 drachm.

Practical Religion, 5 drachms.

Personal Conference, 1 ounce.

Aqua Pura Vitae, 8 ounces.

Administer at discretion according to state of the pulse.

For the Clergy—before administering to the Laity—

Church Organization, 1 grain.

Clerical Authority, $\frac{1}{2}$ grain.

Rights of the Laity, 10 grains.

Ordination Vows, 5 drachms.

Self-examination, 1 ounce.

Lay Counsel, 1 ounce.

Syrup of the Simplicity that is in Christ Jesus, 8 ounces.

Swallow entire prescription each morning before breakfast.

CEREMONIAL, CLEANLINESS, AND PROPORTION

THE PRIEST having arrived and settled in his parish will do well to make a careful survey of the church-building and its contents with view to determining to what the congregation has been accustomed in the matter of ceremonial. And of first importance under this category is *cleanliness*. Of all the material abominations in Christendom none is more outrageous than a dirty Altar and a dirty sanctuary, except it be a dirty minister. There is not a decent layman anywhere who will not gladly observe that the "new priest" has had the sanctuary cleaned. Perhaps a vestry-meeting will be necessary for repairing broken windows, arranging for more extensive improvements, and for proper janitor service. But the Altar is the very centre of worship, and its immediate environment should be first and at once looked after.

The next thing is the sacristy. Perhaps it is the "vestry room" or a corner of it. Wherever or whatever it is, have it as clean as soap and water and paint will make it. And that

**Taking one's
bearings**

**Cleanliness
the first
essential of
ceremonial**

The Altar

Sacristy

Useless
articles

cannot be done until everything within it is clean. In most cases, there will be found a lot of "trimmings"—dossal cloths, altar-frontals, super-frontals, pulpit and *prie Dieu* covers, dirty with uncleaned age, frayed, inartistic when new, horrible in decay. Tucked away in a corner may be a trophy from a great battle—a pair of candlesticks, too beautiful or too ugly to be tolerated. Notice but one thing. The question is, "Don't you think they ought to be cleaned? They may be useful to someone at sometime." You see, everything you touch may have been made or given by some of your people. And the dearest saint of all may treasure the old 1860 Prayer Book, soiled and torn as it is—her deceased husband having given it in memory of their son killed at Gettysburg. Clean up, but don't destroy. Wait a while and say little—or less.

Do not
hastily
destroy

Clean
vestments
properly
placed

Of course a priest who knows the symbolism of white will see to it that his official vestments are clean when he appears in the chancel. No decent Christian likes to see his pastor appear in a creased and soiled surplice, perhaps twisted at the yoke or hung up by the hem, where it failed to fall when carelessly flung over his head. Worse still, if the vestments be alb and chasuble, and the service be at the Altar.

A word here will not be inappropriate con-

cerning silk vestments. They are difficult to clean, and therefore are frequently worn for years without cleansing. White silk chasubles and stoles are usually soiled at the edges. A priest who explained to an enquirer why he had introduced an elaborate silk chasuble, thinking a pragmatic reason would appeal to her, said, "It does not require washing"; and met with the reply, "I suppose that is why you have a colored cook!"

Silk
vestments

I have indicated that cleanliness is the first essential to a correct ceremonial. Happy the parish where this foundation is laid! Unhappy the untidy priest who gets into it!

The second essential of a correct ceremonial is *harmony of proportions*. It is impossible to make a church or a service attractive to a person of average esthetic culture, if its parts are out of proportion to each other. In nine cases out of ten, people who think they "dislike ritual," actually dislike the sin of disproportion. They dislike a pair of expensive thirty-inch candlesticks upon a dry-goods box Altar. They dislike the lace on the priest's cotta as it is outlined against the ragged edge of a tablecloth serving as a "fair linen." They dislike a huge eagle lectern that springs the rotten floor. They dislike the inevitable choir procession that serves as an announcement: "These vestments are gifts from eight stocks of cast-offs,"

Second
essential,
Harmony of
proportions

Disproportion creates dislike for ceremonial

“No money for laundering,” or “No comb in the choir room.” The cross “going on before” may get the blame, but that will probably be because it attracts particular attention as the only decent thing in the exhibit. Take the whole congregation of a parish that “will not have candles” and will not have a “ritualistic priest,” to York Minster, or any other great church, and no religious person amongst them—except the possible few who speak from force of habit—will raise a voice against the “beauty of holiness” witnessed, *felt*, in the majestic harmony of its elaborate ceremonial. Perhaps the conscience of one learned in canon law might move him to protest against the violation of a rubric or a canon; but there would be no suggestion of such a commotion as would be raised if the attempt were made to transfer that service to their poor little 20 x 35 church, where it would be such a misfit as to become ridiculous; and the ridiculous in worship is a spiritual tragedy.

A blow at “Catholic ritual”

I have seen a priest of very large physical proportions in a chancel less than fifteen feet square, with four acolytes—bobbing about on all possible occasions, and glad of the chance—making the floor creak with every movement, and attempting to intone the service with a voice that would shame a kettle-drum; sixteen lights burning upon the altar, nine boys vested

like ragamuffins constituting the choir, and everything else in discordant keeping with an insane attempt to "stand for a Catholic service in a godless community." Of course the "godless communicants" who will not "attend mass" hate "ritual," and all that becomes so associated in their minds with a "Catholic service." It is the sin of disproportion.

The priest who comes to a parish should carefully consider whether it is practicable by any kind of readjustment, to make the church-building, the furnishing, or the order of Divine Service more of a unit. The addition or subtraction of crosses, candles, vestments, windows, pews, floor-boards, "decorations", should be considered with reference to the harmony of all that leads to the end—communion with God. Distraction must be reduced to a minimum. It is not cold air that produces the sneeze; but a current of cold air in a warm medium.

**Study of
harmony**

And it must be remembered that, as no amount of persuasion will enable even certain artists to admire some paintings of the old masters (however they may agree that the colors are marvellous), so no amount of persuasion will enable certain very earnest and devoted Christians, certain violent Protestants, and certain uncouth heathen—for whose salvation and more abundant life the Church exists—to admire or to be helped by an order

**Esthetic
culture can
not be
created by
force,
instantly**

of ceremonial that may appeal strongly to the ethical sensibilities of others.

**Considerate-
ness**

The sincere and discreet priest whose purpose is to feed the sheep of Christ with the Bread of Life, will consider first how he may gather them, and then what they *will* receive. He must lose none of the flock. He is shepherd of them all.

RITUAL AND CEREMONIAL

I HAVE no intention of attempting to settle any disputed point under the above caption;^s but, in view of the various kinds of trouble that many young ministers get into because they do not understand the limitations of their freedom in matters ceremonial, I feel it to be my duty to make a statement of some of the principles that underlie the legitimate conduct of a priest who is under vows to obey the canons of "this Church."

Let us, then, observe that the words "ritual" and "ceremonial" are not equivalent terms. "Ritual" has to do with that fixed order for the rendition of services set forth by authority, which we find in the Prayer Book: while "ceremonial" is the practical interpretation of that order into conduct. Ritual may be varied from time to time, by the action of competent authority: ceremonial, while partly fixed by ritual, is largely under the control of the Bishop and minister, and even by the same minister may be varied from day to day, and from hour to hour. For example, it is easy to see that the ritual of our Prayer Book contemplates,

Definitions

Ritual
variable
only by
authority

Ceremonial
largely
optional

usually, but one minister in the chancel. This is not taken as a prohibition against two or more taking part in a service. Indeed, so long as the directions of the ritual are not violated, Bishops, priests, and deacons, and even laymen, may divide a service between them. The plain celebration of the Holy Communion to which most of us are accustomed at an early hour in the morning is directed by the same ritual as the more ornate service at the later hour. The difference is in ceremonial.

Now, it is sometimes taken for granted that ceremonial is directed only by the rubrics; and that where the rubrics are silent, there one either is under obligation to do nothing or is privileged to do as he may please. No rule can be laid down that will cover all cases of obligation or freedom in matters ceremonial; but I think one who really desires to exercise his freedom only so far as he may be assured of justification in so doing, can arrive at a sufficiently satisfactory conclusion without much trouble.

**Rules for
Ceremonial**

**1. Ritual of
Prayer Book**

In the first place, he has the ritual of his Prayer Book. One of the first things he discovers is that its rubrics omit to mention several necessary acts of ceremonial, and several other acts which are, at least, usual and reasonable. Exactly: in that fact is manifest one of the basic principles of ritual. Custom, prevailing

2. Custom

custom, has been taken as the basis of every Prayer Book ritual from 1549 down to date. It has never been thought necessary to forbid the priest to come barefoot into the chancel, nor to require the congregation to sit down during the sermon. It has always been an understood principle of ceremonial, that where any doubt exists as to the legality or propriety of any ceremony, the Bishop has authority to decide the matter.⁴ As a rule, ceremonial rubrics mark a change in practice from a previous custom. When such a change took place as that from a language "not understood of the people" to the vernacular, and from the doctrine of (Roman) transubstantiation to a doctrine of a more Catholic acceptance; it was necessary to enact rubrics to meet the situation. The rubrics of the Prayer Books of 1549 and 1552 are naturally in harmony with the ecclesiastical status in England at those periods.

And so, when the Revolutionary War had necessitated the independence of the Church of England in the Colonies of America, the customs of the Church of England then in vogue in this country, were assumed as the customs which would obtain in the Church for an indefinite period, except as changed by rubrical direction of the Prayer Book of 1789. "The Bishops, the Clergy, and the Laity of the Protestant Episcopal Church in the United

3. Bishop's
direction

English
customs the
basis of
American
revision

States of America, in Convention, this sixteenth Day of October, in the Year of our Lord one thousand, seven hundred and eighty-nine," were well aware that there were even then several "uses" in the parishes of the Colonies, quite different, in some respects, the one from the other. What of it? There always had been such differences in every Church, in every diocese, and in every parish at different times. Yet there were some matters of ceremonial that were thought of sufficient importance to enjoin or to forbid or to make optional. Comparing the English Book of 1662 with the American Book of 1789, it is fairly easy to see what these were; and the reasons for them can usually be determined with some degree of certainty if one is able to furnish the historical setting of the Convention of 1789. The words of the frequently cited paragraph in the Preface to our Prayer Book are quite free from any sinister motive or casuistic intent: "*It seems unnecessary to enumerate all the different alterations and amendments. They will appear, and it is to be hoped, the reasons for them also, upon a comparison of this with the Book of Common Prayer of the Church of England. In which it will also appear that this Church is far from intending to depart from the Church of England in any essential point of doctrine,*

Variety in
American
ceremonial

Statement
in preface to
Prayer Book

discipline, or worship; or further than local circumstances require."

During the relatively short period of its existence, this Church has made some amendments in its ritual, but it has done very little in the matter of ceremonial legislation.¹³ Some have felt that we should have further directions by way of requirements and limitations, in a country where so many new fields are being opened up, and where precedents are being formed without the constraint of previous local customs. One foolish priest can do a good deal of damage in a new mission. But what is, perhaps, more needed, is such a codification of existing rubrical and canon law, set forth by authority, governing matters of ceremonial, that Bishops and priests may be fully and mutually informed of their respective prerogatives in the premises. But it ought not to be necessary to remind any minister of this Church that neither he, his Bishop, diocesan nor provincial council, has any right to amend the *ritual* of the Prayer Book in any particular. To do so is to violate the highest law of this Church: witness Article X of the Constitution for the government of the Protestant Episcopal Church in the United States of America: "*The Book of Common Prayer . . . No alteration thereof or addition thereto shall be made unless the same shall be first proposed in*

Need of codification of laws now potentially active

How alterations in Ritual may be made

one triennial meeting of the General Convention, and by a resolve thereof be sent within six months to the Secretary of the Convention of every Diocese, to be made known to the Diocesan Convention at its next meeting, and be adopted by the General Convention at its next succeeding triennial meeting by a majority of the whole number of Bishops entitled to vote in the House of Bishops, and by a majority of the Clerical and Lay Deputies of all the Dioceses entitled to representation in the House of Deputies voting by Orders. And provided further, that nothing in this Article shall be construed as restricting the authority of the Bishops of this Church to take such order as may be permitted by the Rubrics of the Book of Common Prayer or by the Canons of the General Convention for the use of special forms of worship.

While a distinction may be claimed between an individual's local practice in deviating from the established ritual of the Prayer Book, and such an alteration or addition thereto as may be designed to become permanent; yet no such distinction is made either in the above article, or in the "Ratification of the Book of Common Prayer," in which the Church requires that its Liturgy be received as such "by all the members" of this Church.

It follows, therefore, that whatever cere-

monial is used in any service in the Church (unless it be a "special form of service" authorized by the Bishop of the diocese and permitted by the rubrics or canons) must be in accordance with the ritual. Local custom, or the precedent established by any number of priests who have not been cited for trial for disobedience, may mitigate the offense of a priest who violates the ritual law of the Church as others have done; but he is not entitled to the testimony of a good conscience. And it does not, of course, help his cause in the least, to say that the ritual and ceremonial that he has introduced or followed in this parish are entirely justified by the rubrics of the Roman Missal or even by the Prayer Book of 1549 or by any other authority, so long as it is not in conformity with the ritual of this Church in this year of our Lord.

**Ceremonial
must conform
to authorized
ritual**

Observe this: There is a great deal of difference between arguing in favor of a change in our ritual, and making such change without authority. It is perfectly proper for anyone to write a series of articles for a newspaper, or to publish a book, showing the desirability of amending our Prayer Book and our canons so as to permit certain practices. It is perfectly proper to speak in behalf of such changes upon any occasion, particularly upon the floor of General Convention. Some of the younger

**Desirability
no substitute
for authority**

clergy read such articles and hear such speeches, are convinced by them, and immediately proceed to demonstrate their desirability by adopting their suggestions in the ritual and ceremonial of their churches. And if anyone objects, they are ready for the defense which they have learned—"Why, this is a Catholic practice. It was used in the eight different provinces from A. D. 900 to A. D. 1400, and is now customary in the Greek Church. It has also been sporadically present in England before and after the Reformation." Just bear it in mind that learned liturgiologists claim "catholicity" for almost nothing in the entire realm of ceremonial. There is a good deal of significance in the words of Walter Howard Frere, with reference to the Reformation period: "A distinct and interesting feature of the whole of the Catholic reform was the search after a closer uniformity in all matters of ritual and ceremonial. With Protestantism the case was directly contrary."⁵ The true Catholic spirit has ever been the spirit of unity, and recognizes law as the basis of unity.

**Catholic
spirit
seeks unity**

Before leaving this subject, let me particularly direct your attention to the advisability of giving the congregation as large a part in the various offices of public worship as the rubrics permit. A brief study of the liturgical practice of the Church will convince you that

**Partition of
services**

the present tendency to make the congregation listeners only, while it has appeared and disappeared several times during the history of the Church, is always in conflict with the principle that in corporate Christian worship, the priest, the choir, and the congregation, should all participate, and in appreciable proportions.

LAWFUL "ORNAMENTS"

IN THAT passage of the Preface of our Prayer Book in which it is said that "*this Church is far from intending to depart from the Church of England in any essential point of doctrine, discipline, or worship; or further than local circumstances require,*" it is often assumed that we have a sufficiently definite ground for pleading the compulsory force of the rubrical law of the Church of England as applying to the ceremonial practice of the American Church, where such rubrical law is not contravened by our own legislation. This has seemed to many to be straining the significance of what was intended to be nothing more than an explanation of the intent of the Church in the revision which it had made. There is no evidence of mandatory intent in the paragraph. But it does imply *permission*, at least, to follow the practice of the Church of England so far as that practice remained unaltered by the Prayer Book of 1789.

Everyone knows what a vast amount of difference of opinion exists in England concerning the present legal force of some of the rubrics of

Force of
prefatory
paragraph
permissive,
not com-
pulsory

the Prayer Books of 1549, 1552, and 1559, and how difficult, if not impossible it is, to discover their exact present value. The "Ornaments Rubric" of the Prayer Book of 1552 is the basis of most of the ornamentation of churches in England and America. That is to say, in that rubric are mentioned most of the articles which then were, and since have been, used in public worship. The rubric is usually cited as sufficient authority for what it *allows*, rather than for what it commands or forbids. It is improbable that an indictment could lie against any priest of the American Church either for observing it entire or for failing to do so in any particular. It may be fairly said that the "ornaments rubric" furnishes rather a guide in the form of accredited tradition, than law, for the American Church.

Ornaments
rubric

It would be quite impossible in such a book as this to mention and describe all the "ornaments" which are used, and the method of their use, in what may be thought to be representative American churches of various types of ceremonial; but I shall now endeavor to describe briefly some of the "ornaments" that will probably be found in the average American parish church, used in connection with the office of the Holy Communion.

Ornaments
commonly
used in the
American
Church

The Altar may be of wood or stone, and

Altar

should be of such proportions and pattern as to be in harmony with the chancel.

It is the central point towards which worship is directed, and is ever in sight of the congregation. It should be the best of the church furniture. It should, if possible, be of such height that the prayer of humble access may be read from the Prayer Book on the altar-desk by the kneeling minister—about 3 feet, 3 inches. The mensa should be at least 21 inches wide. The length will depend upon the size of the chancel, say from five to twelve feet. Two gradines (constituting the re-table) are usual, 7 or 8 inches high. The “foot-pace” (predella) should be wide enough to free the minister from danger of stepping off backwards, and for comfort in kneeling, say 2 feet 9 inches. The permanent “ornaments” of the altar are (*a*) cross, (*b*) two candlesticks with candles,^o (*c*) book-desk, (*d*) “fair linen cloth.”

Credence

The credence is normally a table, but may be a bracket with sufficient shelf-room for (*a*) two cruets, altar-bread box (or ciborium), bowl (lavabo), and alms-basins. In a small sanctuary where no server is expected, it is well to place the credence near the (conventional) south end of the altar.

Vessels

The chalice and paten now commonly used are so made that the latter rests securely when superimposed upon the former. Where such

is not the case, a minister will ordinarily do well to arrange them upon the Altar before the service, rather than to carry them as he enters for the office. The chalice and paten should, of course, be of as costly material and workmanship as the ability of the people allows. (They should, therefore, when not in use, be kept as secure as possible in a vault or safe.) The chalice should be of such size as not to strike the rim upon the nose of the communicant. Neither chalice nor paten should be overloaded in administering; therefore a second chalice and paten may be useful for holding the consecrated Species, and the supply may be taken from them as needed. Or the elements may be consecrated in the cruet and box, if necessary; but this is unsightly. A chalice spoon, with perforated bowl, is frequently useful for removing any foreign substance that may be found in the wine. The spoon should be always in the burse, or on the credence table.

The only eucharistic cloths ordered in our rubrics are the fair linen altar cover, and the fair linen for covering the consecrated Species. In addition to these there are others that have come into common use with more or less authority. Let me name and briefly describe them:

1. Fair linen *altar-cover*.⁷ This should be a strip of linen of the exact width of the altar and two or three feet longer. It

should comply with the meaning of "fayer linen" in the sense of being of the best fabric and ornamented with such needlework as may be devoted to it. An edge of lace falling from its edge over the front edge of the mensa is in good taste.

2. The other "*fair linen cloth*" is called the *corporal*.⁵ The standard size is 21 inches (3×7), but it should not be larger than the width of the mensa. When laid into three folds each way it lies 7 inches square.
3. The *burse* is a square, stiff pocket of silk over card-board, the standard size being 12 inches. Nine inches is more convenient.
4. The *pall* is made of linen over card-board, 7 inches square. This should be so made that the linen may be frequently laundered. It is often made like an envelope. In use it serves a purpose for which the corporal was partly intended.⁶
5. The *chalice veil* is a square of silk, usually of the canonical color for the season, used to cover the paten and chalice before the beginning and after the close of the service. It should be of such size that when it is draped over

the pall, resting on the chalice, the edges will touch the mensa.

6. *Purificators* are pieces of linen for cleansing the chalice and paten. They should be about 9 inches square, and fairly heavy—not coarse. Two or three should always be carried in the burse where large congregations are to be communicated.

Suitable ornaments may be wrought upon all these cloths.

For celebrating the Holy Communion, the priest wears (over the cassock) a linen alb, a silk stole, and a chasuble. For other offices said in the church, the cassock, surplice, and stole are normally the priest's vestments.* Ordinarily it is better to purchase these vestments of a business house of recognized standing than to attempt to economize by patronizing home industry. They will probably be cheaper, of better pattern, and quite as well made if bought of dealers.

Vestments

* Cf. Church of England "Interpretation Clause".

THE HOLY COMMUNION

DOCTRINAL NOTES

Central
act of
worship

THE HOLY COMMUNION is the Church's central and highest act of worship, ordained by our Lord Himself as a medium not only of association, but of effectual *unity*, between Himself and all who seek eternal life through Him. The transcendent importance, therefore, of this Sacrament, has made it, out of all the sacred treasures of the Church, the supreme object of most careful and devout study.

A
permanent
mystery

So long as the record stands and is not amplified by another revelation from our ascended Lord, we shall not have the data that will explain the mystery of either of the two life-giving Sacraments that He ordained. After nineteen centuries of metaphysical discussion, the question of Nicodemus is yet unanswered, "*How* can a man be born when he is old?" And the question of the Jews, "*How can* this Man give us His flesh to eat?" is met only as Jesus met it, "Except ye eat the flesh of the Son of Man and drink His blood, ye have no life in you." It is a "hard saying"; and

many because of it, in every generation, still turn away: and yet the bond of His overmastering Personality is ever compelling men in rational faith to cry out, "To whom shall we go? Thou hast the words of eternal life!"

When one studies the theological treatises that have been written by men who have undertaken to "throw light" upon this Mystery which the Son of God left *as a mystery* in the keeping of His Church—His Body—the reader is con-founded more than he is enlightened. True, he may learn how and why certain explanations of the divine method of giving men spiritual food through the Sacrament cannot be satisfactory. He may realize that there is in the Holy Communion something more than a subjective remembrance of a past event; and that it is not practicable to explain a divine mystery by postulating a universal deceit of the senses for which there was never a scrap of evidence. But from the whole field of discussion, one is eventually driven back—and usually glad to get back—to just those simple ideas which, while they are amplified by experience, a child may sufficiently apprehend in the liturgy of our Church.

In that liturgy at least two fundamental ideas stand out distinctly, viz.: (1) the sacramental, and (2) the sacrificial. And these, while distinct in conception, are inseparable in

Sacrament
and
sacrifice

action. The liturgy contemplates but one kind—one united body—of worshippers, who in the same manner are present to partake of the Sacrament, and as a part of that partaking, to make both a subjective and an objective memorial of the full, perfect, and sufficient sacrifice, oblation, and satisfaction for the sins of the whole world.

Various
aspects
emphasized

To some minds the subjective memorial is the more prominent feature: to others the objective memorial has precedence: to others, the former is preparatory to the latter: and I suppose there are thousands of devout communicants who think only of being very near to their Lord in a simple act of obedience, "Do this." To others, still, the chief thought is that of being supernaturally united with Christ—"Whoso eateth My flesh and drinketh My blood, hath eternal life; and I will raise him up at the last day." And there will be others, who, in some great spiritual crisis, feel keenly the need of divine strength—"If I but touch the hem of His garment, I shall be whole!" And it is probable, forasmuch as the liturgy suggests, in some place, each one of these ideas, that to a greater or less extent each of them is entertained by all.

But how important it is that the priest in

his teaching and practice should be as large-minded as the liturgy, and in honest accord with its teaching! How unfortunate it is when a priest of this Church, celebrating this Sacrament, is not willing to be constrained by the limitations of the evident meaning of the text of the liturgy, but must endeavor to misinterpret it according to his fancy. There are priests who are so strongly averse to sacrificial teaching in connection with this Sacrament, that their conduct at the Altar lacks both the impressiveness and reverence that is commanded by any possible right conception of it, however partial or incomplete.

**Priest
must be
true to the
liturgy**

On the other hand, there are also priests who emphasize its sacrificial character so strongly, that they disparage that physical partaking of the Sacramental Species which not only our liturgy assumes will take place, but which, historically, is inseparable from the Sacrament as instituted by our Lord.

PRELIMINARIES

Let us now suppose that you have arrived on Wednesday to take charge of a parish which has called you as its rector. You find it fairly well equipped with things desirable for public worship. You want all of the communicants to receive the Sacrament of the Holy Communion with you next Sunday. You prepare a

letter to that effect. What you put into that letter is of very great importance.

Name

I hope, when you refer to this Sacrament you will use a term which carries with it a sense of its nature, and one that will not arouse a spirit of controversy. Such terms are The Holy Communion, The Lord's Supper, and The Holy Eucharist. The term "Mass" is sometimes used, and possibly it may be defended; but it is a highly controversial term, desirable only for its brevity, while everyone will grant that its associations are almost entirely with the errors of the Roman communion. If the term is already in use in a parish, one may conform to the custom; but does it seem quite loyal to your own ecclesiastical authorities to introduce a term for this central act of worship which term is not catholic and neither Anglican nor American?

Time

Whatever hour you have named for the early Eucharist, set your alarm-clock so as to give you plenty of time for a bath, dressing, devotional preparation, and getting to the church at least ten minutes before you are to enter the chancel. Arriving at the church you ought to find the sacristy equipped as follows:

**Equipment
of
Sacristy**

(1) a wardrobe in which to hang your coat, hat, and cassock—unless such a place be elsewhere arranged; (2) a wide chest of drawers for linens and other cloths and vestments, properly dis-

tributed so as to require little folding; (3) a closet for reserve Altar and credence furnishings, and for used linens awaiting laundry; (4) a *prie Dieu* with Prayer Book, Bible, and devotional manual; (5) a closet for eucharistic vessels, elements, and cloths—with shelf large enough to arrange these for the service, unless a place be elsewhere provided; (6) a safe for the keeping of the chalice and paten; (7) a lavatory.

If there is an Altar Guild or an acolyte or other server, you should find everything ready, as follows:

**Servers'
preparatory
duties**

The dust-cloth is removed from the altar, the fair linen spread, the candles trimmed, the altar-desk placed, the book-marks arranged; the cruets—cleaned and freshly filled—with the box for Altar-bread, bowl and towel (if you use them), and the alms-basin, all on the credence. You will find the eucharistic vessels—thoroughly cleaned and polished—standing thus: the chalice with a purificator upon it (folded to the width of the chalice, and hanging on either side), the paten over the purificator; the pall upon the paten; the chalice veil over the pall; the burse (containing the corporal, two purificators, and the spoon) over the veil. The taper-holders should be ready for lighting. The candles should be lighted five minutes before the service begins.

Women

It will be understood that no woman will ever remain a moment in the sacristy after the priest arrives. Nothing is more unwise than to challenge comment on this account. The priest who has to be vested and unvested by some woman is a sickening example of effeminacy. It is well that no one should be in the sacristy immediately before a service except those who are to minister at the Altar.

Quiet in sacristy

No theme will be discussed between the priest and the servers except what may pertain to the office in view. If the priest is alone, he will find it helpful to use the time at his command at the sacristy *prie Dieu*.

I shall not attempt to discuss in particular every point of possible ceremonial which may be and is practised in this Church; but to set forth only such directions as I think may be required by the custom of most parishes in this country, and are practicable in small churches.

Collect

A prayer will, of course, be said immediately before leaving the sacristy; *e.g.*, *Grant, O Lord, that we may so minister at Thy Altar, that we may receive the fulness of Thy sacramental grace; through Jesus Christ, Our Lord. Amen.*

Entrance

Within the minute of the time named for the service, bearing the chalice and paten—if these vessels are made to be so carried—the

chalice held by the left hand, and the paten kept in place by the right hand, both vessels being properly veiled, and held opposite the breast, preceded by any attendants, the priest walks reverently from the sacristy into the chancel. As he arrives before the Altar at the entrance of the sanctuary, it is a custom fully warranted by canons and practice, to pause and bow the head, before ascending to the predella.

Having placed the vessels on the mensa, at the left of the center, the burse is removed, the corporal taken from it, the burse rested on the mensa and against the re-table, the corporal spread in the center of the mensa, and the chalice and paten (veiled) placed upon the corporal.

The priest having seen that the places are rightly found in the Prayer Book, retires to the lower floor of the sanctuary and offers a brief, personal prayer of preparation.

Priest's
preparation

THE OFFICE

Returning to the Altar, the Lord's Prayer—which is a part of the priest's private preparatory devotion—is said in a lower tone than he uses immediately afterwards.

A large controversy has been conducted over the question where the priest shall stand at the Altar. I will not say where he (rubrically) *should* stand, but in America he usually begins

Priest's
position

the office at the (his) right of the center of the Altar as he faces it—the “epistle side.” If the altar-desk is on the left side of the center, the priest may remove the Book from it and place it upon the Altar on the right side, or hold it until after the epistle; or he may begin the office standing before the center of the Altar, with the Book at his left.

**The
decalogue**

The “rehearsing” of the Commandments is often done by memory, without the Book. Something can be said both for and against such practice; but it is of very minor importance compared with that of the accuracy and impressiveness of the delivery. If they are God’s words they must not be rattled off as though they were intrusive matter. It is somewhat startling to hear a priest utter the familiar mandates of God as though they were a bore to him, and shortly afterwards, in a slow and impressive tone, announce the guild meetings for the week.

• If the Decalogue give place to the Summary of the Law, there is no reason why the latter should not be “said” as the rubrics require in the former case, “the Minister turning to the people.” The introductory words “Hear what our Lord Jesus Christ saith,” imply such an attitude. People are not ordinarily ad-

dressed with the speaker's back towards them. It is bad manners in church and out, as well as liturgically unauthorized.⁹

Immediately following the collect for the day, in many parishes there is a moment or more of embarrassment; for the rubrics do not direct whether the Minister shall turn to the people and read the Epistle (or Gospel either) or whether the people shall remain kneeling or shall sit or stand. The custom in the matter, therefore, differs. Even in the same congregation, one custom is followed at a Celebration without music, and another at a Celebration with music. At the more elaborate service the congregation usually sits during the Epistle. It seems as though it would be much better if the rule were here to prevail—"kneel for prayer, sit for instruction, and stand for praise." The special reverence paid the Gospel in the act of standing (instead of sitting) is altogether lost sight of if the Epistle is received kneeling. And if the Epistle is addressed to the people there is every reason why it should be read towards them.¹⁰

At the conclusion of the Epistle it has become customary (though not rubrically directed) for the priest to move to the opposite end (side) of the Altar and there to read the Gospel. At the time of making this change it is desirable either to hold the Prayer Book and

The
epistle

Change from
"epistle
side" to
"gospel
side"

carry it to the Gospel side, leaving the desk on the Epistle side, or to remove both Book and desk, or to take up another book, provided for the purpose. Where there is an acolyte, he usually removes the desk and Book from the Epistle side to the Gospel side. Where this is done quickly, quietly, and reverently, without making a fuss about it, it is perhaps most orderly. The desk and Book remain on the Gospel side during the remainder of the service.

Perhaps as much trouble comes from this insignificant act of an acolyte as from any other item of ceremonial. This is why: The current of devotion is arrested while an awkward boy with heavy, clattering, or squeaky shoes, mounts two or three steps, with more or fewer jerks of his half-combed head, grabs the altar-desk, turns around, clatters down, turns and jerks his head, goes diagonally up the steps to the other side of the Altar, drops the desk on it, and skips clattering down to his place with occasional unsteady movements of his members, while the priest and people wait—the latter naturally watching the ceremony, and perhaps wondering what religious purpose is supposed to be thereby served.

Dispensing
with cere-
monial of
removing
altar-desk

Many priests prefer to dispense with this dramatic opportunity, having the altar-desk placed at first on the Gospel side of the Altar, and, if necessary, holding the Prayer Book in

hand from the beginning of the Epistle to the end of the Gospel; or, if the altar-desk is on the Epistle side, standing the Book against the retable during the Creed. Opportunity for transposing the altar-desk comes with the preparation of the sacred vessels, if it must be transposed.

The priest will carefully note that he is required to give notice "*What Holy days, or Fasting days are in the week following to be observed, and (if occasion be) shall notice be given of the Communion.*"

Notices

It is sometimes thought that rather too much of an event is made of the taking of the offerings. And some priests will say an offertory sentence in a hopeless tone, perhaps turning away from the people before finishing it: while two laymen, ready at the far end of the middle aisle, with military tread come forward to receive from the acolyte the alms basins, and straightway proceed to pass the same to the congregation. The result is not always, but generally, discreditable. But there must needs be the procession again from the far end of the aisle, and the presentation sentence, "All things come of Thee, O Lord, and of Thine own have we given Thee," or perhaps the Doxology, or some more elaborate expression of devotion. You will see the times—many of them—when you will think it a sacrilege for your congrega-

Taking the offerings

tion to engage in such a demonstration over their stingy contributions. Perhaps you will allow yourself the privilege of putting the alms basin and contents out of sight as soon as possible.

This is a mistake. Better have the matter over-done than slovenly done. The bearers of the offering ought not to delay the service by their processions: and yet there may be more real sacrifice in an alms-basin containing a dollar than in one containing a thousand. Receive the basin, turn to the Altar, elevate it, lower it and let it rest upon the Altar, and then send it to the Credence table; or it may remain upon the Altar until after the prayer for the Church Militant. If you think it desirable you may emphasize the words "*accept* our alms" in the prayer following.

Preparing
the
oblations

While the alms are being gathered, the priest, if alone, will remove the veil, pall, and purificator from above the chalice and paten, and place the vessels at the end of the Altar nearest the credence. Going to the credence, he will take the bread-box and cruets, and put a sufficient quantity of bread into the paten, and of wine into the chalice, adding thereto a one-third part of water, returning the proper vessels to the credence. If the priest has a server, he will be served at the south end of the Altar. Care should be taken that the amount of Bread and

Wine is neither excessive nor insufficient. Experience only will determine this matter. When the paten and chalice are supplied, the priest returns with them to the center of the Altar, and places the chalice back of the center of the corporal, and the paten in front of it. The chalice is then covered with a folded purificator and the pall. If the amount of Bread allows, the paten is sometimes placed over the chalice (a purificator intervening), and the pall laid over both.

It is not a settled question whether our Lord used unleavened or leavened bread at the Institution. It is certain, however, that both leavened and unleavened bread have been used ever since; the former being the choice of the Eastern and the latter of the Roman Church. Both are lawful in the Anglican communion. It is a matter in which a priest may use his discretion. The following considerations may help one to a decision:

Leavened
or
unleavened
bread

The breaking of the Bread so that the congregation may partake of "one loaf" is undoubtedly apostolic, and *seems* to preclude the use of individual wafers which have never been of one loaf, and certainly have not been broken at the Altar.

The unleavened bread which may be made or procured in thin wafer sheets, creased for breaking evenly, would fairly meet the requirements,

were it not for the large residue of light particles which are bound to escape from the paten, and for the distracting crackling necessary before administering to a large congregation.

A few priests use a cake or loaf of such unleavened bread as the Jews still provide for their Passover, and take it to the Altar, breaking it there into a sufficient number of parts, at the words "He took Bread and brake it."

The ordinary leavened bread is easily provided, easily prepared for breaking, and the crumbs are really less likely to be blown or to slide from the paten, than are those of wafers. To some, however, whose minds are concerned with details, the flavor, freshness, or staleness of the leavened bread, and the sharpness of the crumbs in the throat if the bread is dry, make the wafers preferable.

It is certainly more convenient for the priest to use wafers which may be kept for an indefinite time in the sacristy, and which are ready, with the wine, for immediate use in an emergency.

It is quite natural that some communicants should be disturbed when a change is made from wafers to leavened bread, or vice versa. In making such a change it is just as well not to put the matter upon a doctrinal basis that discredits half of Catholic Christendom, on the one side or the other; but as a matter of con-

Changing
from one
use to
another

venience and propriety under existing conditions. The wine should be the purest procurable: any wine will deteriorate after opening. A highly flavored or a strongly acidulous variety should be avoided. Probably a port is as good as any.

After the placing of the oblations upon the Altar, it is a very decent act to cleanse the fingers in a bowl of water (lavabo) on the credence, using a towel (mundatory) for drying them. This may be made objectionable by display. The purpose of it is merely to remove such uncleanness as may have accrued in handling books, etc., before consecrating and administering the sacred Elements. Even if the priest is attended by a deacon or lay-server, it may be thought better form to make this ablution at the credence, than publicly at the end of the Altar.¹¹ Of course there is ample symbolic justification for a public ablution. To the uninstructed it is not particularly edifying.

Ablutions

The priest should be exceedingly careful in the use of his handkerchief. Have it accessible to the left hand, and use it with that hand only. Have a slit in the alb, and the handkerchief in a pocket of the cassock. If necessary, use the lavabo again during the service, but do it quickly.

At least once in each month, the rubric commands the priest to say the Exhortation after

**Exhortations
obligatory**

the Prayer for the Church Militant. This may become tiresome to priest and people; and it is certain to be so if the priest rattles or moans it at them. It will frequently prove of critical importance, if read as important. Perhaps even more useful, is one of the two longer Exhortations (following the office), for they appeal to people who will not even come to a Communion Service, and so never hear the other Exhortation. These words of the Church are more potent than any you are likely to frame, and it is your duty to use them as directed.²⁹

Confession
and
absolution

Although I shall speak of the matter elsewhere, I cannot forbear here warning you against a rapid utterance of the General Confession and Absolution. If a confession is real, it will be uttered slowly enough for the priest and people to interpret their own individual penitence into the words used, and to make their appeal to the Throne of Grace in a heartfelt and becoming manner. The priest who believes that he has received at his ordination a veritable commission to remit sin, will not fail, in the public exercise of this commission, to speak with a tone of dignity and authority—as he might imagine Christ would speak.

You will observe that the emphatic words are: "Have mercy upon *you*; Pardon and deliver you from *all your sins*; confirm and

strengthen you in all goodness; and bring you to everlasting life."

Observe, also, that the Comfortable Words are designed to be comforting words. Read them as to a broken-hearted penitent. They are designed for none others. Never mind the rest of the congregation. Only, don't be tearful in your sympathy. Preserve your dignity.

Comfortable
words

It is well to memorize all portions of every public and private office, that one may not become confused in case of an unexpected emergency, such as the lights going out. But it is mere affectation to trust to one's memory at all times, and particularly if the memory be treacherous, or if one be subject to diversion while engaged in the Service.

Memoriza-
tion

The Prayer of Humble Access³⁰ should be said kneeling at such a point before the Altar as will enable the priest to read it from the Prayer Book on the altar-desk. This cannot be done if the Altar is too high, or if the priest is near sighted. To lose one's place in this prayer is almost a tragedy. One must not improvise. It is much better to kneel with a Prayer Book in hand than to use a hassock to raise one sufficiently to read from the Altar.

Prayer of
humble
access

Note the emphatic words in this prayer:—
"Whose property is—*always* to have *mercy*.
. . . *Our* sinful *bodies* may be made clean by

His Body, and our souls washed through His most precious Blood."

Rising from this prayer, remove the pall and purificator from over the paten and chalice, placing the paten immediately before you, and the chalice behind it, both in the center of the mensa.

**Benedictus
and
Agnus Dei**

The use of the *Benedictus qui venit* is quite common in this Church. The legality of its use in England has been at least indirectly tested in the courts of that country; but the order of the component parts of the Anglican office, differing from that of our own, would affect the bearing of the English decision upon the use in America, even if we felt in any way bound by such decisions. The singular appropriateness of the words of the *Benedictus* as an introduction to the Prayer of Consecration (though they be the words of the multitude on Palm Sunday), has been responsible for their insertion, sometimes altered, in several liturgies, as in that of 1549. The reason for the exclusion of the *Benedictus* from the Book of 1552, was probably its then supposed intentional connection with the doctrine of transubstantiation. That it was not in the Prayer Book of 1662, is a sufficient reason for its not being in our Book of 1789. There is no rubric with reference to music in our Office at the point (after the Prayer of Humble Access) where the *Benedictus* is usu-

ally inserted, if it be sung. There is such a rubric after the prayer following the Invocation; and it may be suggested that the *Benedictus* at this point, immediately preceding the reception of the Sacrament, would be quite in harmony with the sense of the Invocation. To use the *Benedictus* here (where the *Agnus Dei* is often used), would require no special authorization; while one might feel that a priest would need episcopal sanction for introducing it elsewhere. The question may be raised whether there are not hymns or anthems quite as appropriate as either *Benedictus* or *Agnus Dei*,¹² and whether a little variety may not be from time to time desirable: *e.g.*, the hymn, "And now, O Father, mindful of the Love—" ³⁹

Before beginning the Prayer of Consecration, make yourself conscious of the full meaning of the ascription with which it begins, and of the stated reasons for the ascription, which follow.

Recollection
before
consecration

Observe that the sentence beginning "All glory be to Thee," does not end until the words "Do this as oft as ye shall drink it, in remembrance of Me"; so closely are the thoughts related. If a priest has any sensibility worth speaking of, he will use such a tone in reciting these words, such emphasis, and such enunciation, as will carry to the minds and hearts of the people, a sense of the Divine Presence into

which they are thus introduced. And he will not lower his voice so as to be inaudible at the most important words of the Institution.

Elevation of
oblations

It is the custom of some priests to elevate the paten, and in due order, the chalice, immediately, in each case, following the words "Do this in remembrance of Me"; and immediately after returning the same to the Altar, to kneel or genuflect, in recognition of the Real Presence. And sometimes the elevation is deferred till both Elements have been consecrated.

Sacrificial
element

The practice of elevating the consecrated Species is based upon a recognition of the sacrificial character of the entire Service, but particularly of this portion of it. I shall not enter into the discussion of the highly controversial subject as to the meaning of *poiein* and *anamnesis*; but, whatever may be said of the meaning of these words in the Septuagint, in the Epistles or the Gospels, that a sacrificial strain runs all through the Office is unquestionable; and that this sacrificial strain should have a symbolic expression, ought not to be offensive to any, unless in the elevation there is manifest an intention of doing what has been distinctly forbidden in that which is liturgically known as the "Elevation of the Host."

Genuflec-
tions

To the priest who is desirous of conforming his practice at the Altar to really Catholic or Anglican custom, it is important to note that

the "elevation of the Host and Chalice with subsequent genuflections had no official recognition in *any* branch of the Church until the twelfth century. The directions for the celebrant to genuflect at the consecration, first appeared in the Roman Missal of 1570, that is, within six years of the close of the Council of Trent, at which the Roman doctrine of Transubstantiation was formulated."¹⁸ However, genuflection is not prohibited either by the Anglican or the American Church,¹⁹ and it has been, more or less, practised in both communions.

But it may reasonably be asked whether, if genuflection be thought to be justified by reason of wide-spread and growing custom, it is in place immediately after the words of Institution. Some incongruity is apparent in asking the Father "to bless and sanctify with His Word and Holy Spirit these His gifts and creatures of bread and wine," after the blessing and sanctification have been ceremonially assumed. The fact is that the genuflection follows the use of a liturgy in which there is no prayer of Invocation. Perhaps, however, the incongruity is rather apparent than real; for it cannot be doubted that the liturgies which have no Invocation of the Holy Spirit, have consecrating efficacy. Or, again, it may be said that such an act of reverence need not be instantly

concomitant with consecration, in order to be significant of the recognition of Christ's presence. This is a matter that must be left to episcopal direction or local custom or personal judgment.

**Priest's
communion**

It is customary (but not rubrically directed) during the singing of the hymn following the Prayer of Consecration, for the priest to receive the Holy Communion, and to deliver the same to others in the Sanctuary.

When administering to himself the rubric does not charge the priest to utter any words; but surely none more fitting will readily be found than those with which he delivers the consecrated species to the people. The posture of the Priest in receiving the Holy Communion is also undirected by the rubric; but it is a reverent custom, in keeping with the sacrificial idea—and more convenient—to receive each Species standing, and to kneel in private prayer a moment, at least, after such reception.

**Communi-
cating
choir**

Recognizing the choristers as ministers, and therefore communicating them before the congregation, is a significant and orderly practice.

**Dealing
with bad
habits of a
congregation**

Where instruction has not been given in the Confirmation classes, or where long standing bad custom has habituated individuals or congregations to unfortunate habits, it is a delicate matter to inaugurate a reverent, cleanly, and orderly communion of the people. It is noticeable

in most congregations (especially where proper exits from the chancel rail are not provided), that the chancel is crowded, some kneeling, some standing, and some compromising by humping their shoulders, while those at the Altar-rail are being communicated. This should be corrected.⁴⁰

It is a matter of necessity in communicating a large congregation, and often a small number, that the priest should carry a purificator in his hand as he administers the chalice. There is no irreverence in cleanliness; and if, as is often the case, the lips of some communicant contaminate the margin of the chalice, it should be instantly cleaned with the purificator. In every case it is decent and reverent to cleanse the rim of the chalice after a rail-full have communicated. This should be done at the Altar. It is also considerate to revolve the chalice slightly while administering it, so that the lips of no two successive communicants touch the same place.

It is difficult to say either of the Sentences in full to each person, as the "Bread" and "Cup" are being delivered, when there is a large number to be communicated. And it is right to bear in mind that there is a limit to the endurance even of a pious patience associated with a strong constitution and a phlegmatic temperament. The congregation tires of waiting, and many cannot wait. The priest may quite probably become exhausted in the effort required in

Cleanliness

The
Sentences

saying a full sentence, as he walks sideways and slightly bending forward, one, two, three, or four hundred times. Then, too, there is no sufficient reason why these sentences should always be said in full to each communicant. The discussion—which has been voluminous—on this matter is not warranted by the rubric: *‘And when he delivereth the Bread he shall say— . . . The Minister who delivereth the Cup shall say—*

Where the number of communicants is not large, particularly if time be not pressing, say the sentences in full to each person. There is something direct and personal in such administration that ought not to be altogether lost. But when the number is great and time pressing, it is not unrubrical or irreverent or inexpedient to say each sentence reverently as the priest communicates three or four or even more persons. In such case the words should be so spoken that the entire sentence may be heard by each communicant.

Replacing
chalice and
paten

After the people have been communicated, the priest returns to the center of the Altar, and places the chalice, covering it with a clean purificator folded so as to keep in place. If the paten is made to fit upon the chalice, so place it, and cover both with “a fair linen cloth.”⁸ In any case both vessels should be so covered that

none of the sacred Species will seem to be regarded irreverently.

After the remaining prayers and Gloria, or "proper hymn," the rubric directs that *If any of the consecrated Bread and Wine remain after the Communion, it shall not be carried out of the Church; but the Minister and other Communicants shall, immediately after the Blessing, reverently eat and drink the same.*

Consuming
remaining
elements

Whatever ideas may have dictated this rubric, it is evident that the primary one was to secure reverence—to avoid a sacrilegious disposal of the remaining Species.

I have seen a priest take the chalice and paten into the sacristy after a Communion service, and eat the Bread, pour some water into the chalice, and throw the contents out of the door, while engaged in conversation. Such a priest in these days, is probably one in a thousand; and therefore the rubric is more frequently interpreted as having reference to the "Reserved Sacrament," and its use in sickness. Beyond doubt the rubric will be radically changed in the next revision of the Prayer Book.

Now let me caution you against choosing the greater of two evils in the matter of consuming the remaining Bread and Wine. If you have so far overestimated the number of persons who would communicate, as to have left more consecrated Wine than you can reverently and with-

out criticism consume, it is far better to indicate to some who are near by that they should come forward—preferably persons of whose piety there can be no question—than to avoid this slight delay, by yourself consuming all that remains. It is a mistake to suppose that the priest's conduct in this matter is not noted in the congregation. It is a frequent subject of criticism where occasion exists.

Purifications

After the Bread and Wine have been consumed, the chalice and paten are taken to the end of the Altar nearest the credence, and a sufficient amount of water poured into the paten, and from the paten into the chalice. The priest then consumes this, and after pouring more water into the chalice from the cruet, and consuming it, dries both vessels with a purificator, and places in the chalice all purificators that have been used in the service. It is more than probable that after communicating a large congregation, some of the Wine will have reached the fingers of the priest. It is right that this should be removed in the Sanctuary. It is, therefore, a proper custom to repeat the ablution of the fingers at this time. Some use the chalice itself for this purpose, consuming the water after the cleansing.

Wine and
water or
water only

It is a quite established practice to use a little wine with the water both in the cleansing of the chalice and of the fingers, the idea being that

the percentage of alcohol in the wine assists in the cleansing. It may be questioned whether the value of the practice outweighs the unedifying spectacle of what appears to many as an unnecessary use of the wine. It is a matter for the exercise of discretion. Certainly it is desirable to make the final ablutions as simply and as quickly as is consistent with reverence and dignity. And let me say also, that the use of the chalice for the cleansing of the fingers is a frequent source of unhappiness. It is rarely really necessary even for the most scrupulous reverence.

Rearrange the chalice, paten, corporal, and burse as at the beginning of the Service. Some form of private devotion, standing or kneeling, should follow, not exceeding a minute or two, at the longest.

Private
devotion

The chalice and paten are usually borne from the Altar by the priest, in the same manner as they were brought in. They may, however, be left on the Altar, and removed later. The congregation should rise as the priest turns from the Altar, and should kneel when he is heard to begin the Sacristy prayer.

Priest's
exit

The purificators should be placed in a covered bowl of water, and there remain until reverently laundered by some appointed person.

Purificators
cared for

If the Eucharistic lights are burning, the priest, or if he have a deacon or acolyte, one of

Quiet

them, should as quickly as practicable, with an extinguisher enter the sanctuary and put out the lights. No conversation should take place in Sacristy, nave, or elsewhere, that can disturb one remaining for private prayer. Of all persons, the priest must not be guilty of such an indiscretion.

**Vestments
cared for**

See that all vestments used are properly laid away or hung up at once. If the priest has perspired freely, care should be taken to air them.

CONFESSION AND ABSOLUTION

THAT THE Episcopal Church in America has made no liturgical provision for carrying out in a safe and fitting manner, the ordinance commonly known historically in the Church as Auricular Confession, is explicable in the light of the conditions under which her Prayer Book was framed. It is, however, a serious mistake to suppose that she means less than every word that her ordinal implies as to the authority of her priests to hear confessions and to pronounce absolution. The charge which she puts in the mouths of her priests, to be addressed to every congregation is nothing else than an invitation to a confession: *“If there be any of you, who . . . cannot quiet his own conscience herein, but requireth further comfort or counsel, let him come to me, or to some other Minister of God’s Word, and open his grief; that he may receive such godly counsel and advice as may tend to the quieting of his conscience and the removing of all scruple and doubtfulness.”* Probably no priest who would pronounce the absolution in the Communion office, and as directed in the Visitation of Prisoners, would

No authorized provision for manner of receiving auricular confession

Charge to confession as well as counsel

Absolution implied

hesitate to pronounce it after a personally heard confession on other occasions, if it should appear to be expedient, as a part of that godly counsel, which should tend to the quieting of a conscience and the removing of scruple and doubtfulness.

Reasons for
remissness

1. No
special
place

2. Priest's
unprepared-
ness

3. Timidity

That priests are remiss in keeping in the minds of their people their right and duty to come to them in such confidential relations, is not unnatural for several reasons. In the first place, few parish churches or rectories are provided with a suitable room or place, or are otherwise made convenient for such access. Secondly, the young priest, conscious, as he ought to be, of his inexperience in spiritual tragedies, and unacquainted with the use of remedies, realizing the extreme delicacy of the relations into which he often would be so drawn, may be disposed to defer such interviews as long as possible; and perhaps he may do so for a life-time. Thirdly, a priest who lacks self-confidence will seldom attract confidence. And these reasons are sufficient to account for the fact that in most congregations about one-third of the recorded communicants are either conscientiously or unconscientiously, prevented from receiving the Holy Communion. Of these a considerable percentage drift permanently from the Church.

Nothing brings so clearly into the lime-light

of truth the necessity of a priest being all that the ordinal requires him to endeavor to become, as the consideration of this essential relation of the priest to his people—their counsellor, advisor, confessor.

Priest must
be prepared

The familiar analogy of the medical profession is apropos. A physician is not expected to prescribe until he has obtained full information both by voluntary statement and inquiry, concerning all constitutional conditions, habits of living, etc. He may then send the patient to a specialist, or, if there be none available, he may require the patient to come later, after he has looked over his books. But if the case be urgent, and if he be the only physician at hand, it is his duty to do his best. He has no right to undertake a profession in which he is not reasonably competent. For him to excuse himself under such imperative conditions, on the ground that he is a theorist, or a lecturer, but not a practitioner, would be to make himself ridiculous or worse.

Analogy of
physician

So a priest upon entering a parish must be prepared by previous study of spiritual diseases and their remedies, to treat the souls of the people to whom he is sent to minister. As is the case in medicine, so in spiritual therapy, most diseases are the common heritage of mankind. It requires little knowledge beyond what will have fallen within the experience of the man of

twenty-four years of age, who has earnestly striven to live a godly and Christian life, to enable him to strengthen many weak and lift up some who have fallen.

But, unless a priest has had most careful and painstaking instruction in the matter of hearing confessions, he should regard it as his first duty to become informed. Not many priests are competent to give such instruction; and I can advise no other book that is so helpful and satisfactory, so reasonable and devout in the treatment of this subject, as Bishop Webb's *The Cure of Souls*. By all means have a copy ready at hand even though you apprehend no immediate need of it.

Exceptional cases

As for the exceptional cases, the young priest, and not a few of his elders, would do well to follow the custom prevalent in other communions, and ordinary in the history of the Church, of sending such cases to one who may be rightly regarded, if not appointed, as the Provincial Confessor.

**"Some-
other
minister"**

**Compulsory
confession
unlawful**

The warning, however, is important, that no priest of the Anglican Communion has canonical or other right to command, under penalty, that any person should make to him or to any other priest, a confession at a given time or at stated periods. The folly of such action will always

become manifest in the discrediting of the priest; for nothing is better known in ecclesiastical circles than that such conduct is *ultra vires*.

Precautions

Facing the situation frankly, the priest must be provided with a place in which he may receive not only men, but women, into most confidential relations. The physician has his reception room, and his consultation room, and his operating room, and his attendants. He is careful that a distinctly professional atmosphere should surround his personality, particularly when he is being consulted by a woman. Women, in cases involving delicate examinations, either bring a friend, or the physician calls his female attendant. The physician who ignores such a precaution is far more culpable of an offense against a universal standard of propriety than the woman patient, whose inexperience may partly excuse her.

Dangers

By all means must the priest be guarded against the same danger that the physician provides against, and for a weightier reason. The touch of sympathy may arouse the sleeping beast of passion. The glance of an eye may carry a poisoned message. The wife of Potiphar may become revealed to Joseph. Confidence is dangerous to him who gives and to him who takes; and it can be attested by the experience of many priests that the knowledge of a common secret may become the ground upon which a passionate

nature will press to the very margin of fatality. A priest's error is usually his ruin.

Dignity of
priest

Important, above every other condition, is that quality in a priest which impresses the visitor with his consciousness of the dignity and responsibility of his priesthood. Out from it will come sympathy and severity that will suggest the sympathy and severity of the Master whose commission he bears.

The priest must not undertake to receive confessions and give spiritual counsel in his office, where he may be entirely unattended, or subject to interruption. Ordinary conferences, of course, may be held anywhere; but those that involve the opening of spiritual ulcers, and the probing of wounds, in which a soul will writhe, must be held in a guarded privacy.

The church
is the place
"Confes-
sional box"

It would seem that the Church itself is the only proper place for such an appointment. The "confessional boxes" of the Roman communion, were it not that they are associated with the many errors and evils that cluster in history about them, would be ideal for interviews between the priest and the penitent. A measure of protected privacy by this means is secured which ought to do more to disarm suspicion than any other device. But so strong and so general is the prejudice against the confessional box, that, except in a city parish, under rare conditions, it is unwise at present to erect one. The

only alternative is the front pew, the priest sitting, with cassock, on a chair before it; or an end of the altar-rail, the penitent kneeling, and the priest sitting near by, in the sanctuary. This position, however, at the altar-rail, presupposes that the penitent has come prepared for a sacramental confession. It would not be appropriate for a conference in which one seeks counsel and advice only.

At altar-rail

In a small community, particularly where it is not customary for the people to consult their priest in the relations of sacramental confession, it is well to make public announcement of hours when interviews may be had upon spiritual matters. On such occasions it will not be impracticable to secure the distant presence in the church or sacristy of some one whose reverence for such occasions will secure silence.

Announced times for spiritual conferences

By far the larger number of opportunities for giving spiritual counsel and advice will be found by the priest in his pastoral visitations. To most of his people these opportunities will be sufficient. The physician who wants to perform a surgical operation upon all his patients in rotation, or wants to make each one think he is in need of heroic treatment, is no more unreasonable than the priest who would bring all his people to a frequent periodic auricular confession. It is unquestionable that in the course of a life-time, and in most cases much more fre-

Opportunities in pastoral visiting

quently, it would do every Christian great spiritual good to go to a *competent* spiritual counsellor and make a confession of his spiritual disorder. What would be more pitiable in such a life-time's crisis, than for the grief-stricken soul to be received by a priest wholly unable to understand the situation?

THE OFFICES OF MORNING AND EVENING PRAYER

WHEN a young priest wants to show in one phrase the depth of his liturgical studies, he is likely to refer disparagingly to the offices of Morning and Evening Prayer, as “remnants of monastic offices.” While there is no good reason for repudiating any devotional material that may have come to us from monastic sources if it is fitted to our needs; yet it may be observed that the habit of morning and evening prayer, after the analogy of our offices, is as old as Judaism, and has come down through the history of Christianity. The chief point of attack is the opening exhortation—“Dearly Beloved.” No monastery is responsible for this exhortation, though it would be creditable to any, as a “short homily on Divine worship.”

Uncon-
sidered
words

Of course Morning and Evening Prayer are in significance incomparable to the Holy Communion; but they are none the less services that, in their proper sphere, are of tremendous and indispensable importance, particularly to such people as are not communicants, or who, being communicants, desire further opportunity

Value of
these offices

of common prayer and praise. And perhaps their greatest value is felt by many Churchfolk who are not quite "keyed up" to the strains of the great liturgy.

Disregard
and bad
reading

I think, if you will take notice, that the clergy who dislike the offices of Morning and Evening Prayer, usually read them outrageously, showing a lack of appreciation both of the excellencies of their liturgical structure, and of the meaning of the plain English words and sentences of which they are composed. Let me commend to your particular attention the following matters:

Find
places in
advance

Have your places found and book-marks placed for the collects, psalter, and lessons, before entering the chancel. It is not edifying to see the rector hunting up these items during glorias and canticles. It is really irreverent, and tends towards the degeneration of liturgical worship into "prayer-mill" exercise.

Advice in
reading

The opening sentences should be read (or intoned) meditatively, relatively slowly, facing across the chancel. Emphasis can be expressed even in intoning.

The exhortation should be read towards the congregation. It can be made very effective, particularly to strangers, if it be thoroughly memorized, and spoken (with Prayer Book in hand) as one would speak of any solemnly important matter on any occasion. Whatever you

do, *don't whine* as though you were complaining of ill treatment, when you make this exhortation. Say it like a man addressing men. If used only once a week to the same people, it ought to be useful to every one of them. The "Dearly beloved brethren" is no more archaic than the "Dear Sir," with which we all begin our letters.

The General Confession and Absolution are the most solemn, and should be the most impressive parts of the office. Do not hurry through them faster than thought can travel—particularly *such* thought.

The versicles are not mere liturgical formularies, but have been chosen for the depth of their concisely expressed meaning—*e.g.*, "O Lord, open *Thou* our lips ; And our mouth (the one mouth of the congregation) shall show forth Thy *praise*."

If the Psalter is sung—and it was written to be sung (by a choir that could sing it)—and if the *Venite* is likewise sung, have some consideration for the unmusical part of the congregation, and don't compel them to stand through a long exhibition of the choir's ability in rendering the *Te Deum* through sixteen pages of sheet music. Every Sunday is not the highest festival in the calendar. It would be a great help to church-going if the canticles could all be put into plain chants for at least

Considerate
regard for
unmusical
people

most of the Sundays, and the anthem at the time of the offertory be left for the supreme efforts of the choir.

**Addressing
God**

Never forget Whom you are addressing in the prayers; and that the liturgical construction of the collects is such that the opening clause or clauses of each are preparatory to the following petition. So read, as to bring out this idea.

SERVICES—FREQUENCY AND OCCASIONS

IN ALL parishes, if the minister and people could do what they would like to do, it would be ideal to have a celebration of the Holy Communion and Morning and Evening Prayer daily in the church, with the Litany on Sundays, Wednesday, and Fridays. But really there are not many, even among the most conscientious communicants, who feel that God has called them to put so large a part of their time into just this kind of religious exercise. Nevertheless, if the minister feels that *he* can, economically, afford to himself and to any others who may be so devoutly disposed, the opportunity of such worship, it is most fitting that he should do so. It is not a matter to be settled in a moment, whether a priest is so constituted, spiritually, mentally, and physically, and whether the church building is so ordered, and the people so circumstanced, that such services can be maintained with a net balance on the side of community advantage. It is just as much a duty for a priest to make a spiritual preparation before going to the Altar as for his peo-

Ideals vs.
practica-
bility

ple; and it is just as much his duty, if he is a husband and a father, to consider his family obligations in laying out the program of his official life. It is not particularly religious for a priest to leave his wife to make the fires, get the breakfast for the children and keep his warm, while he goes to the church to offer a Eucharist with one member of the Altar guild who is pledged to be present, as a congregation. And it may be a serious question whether the point raised by Mr. Jones is not a good one, that the coal required to heat the church every day for the parson's and Miss Smith's public devotions, is not really more needed by some of the poor families on the parson's list.

Opportunity
to some is
not obliga-
tion for all

However, where it is practicable, especially in a large parish, provision should be made for these services daily; in order to give the opportunity to the few, who, from time to time, desire to attend them. For there is not a day in the year that has not a special significance to someone in a fair-sized parish; and the changing circumstances of life make each day one of critical importance to some.

Memorial
calendar

Impressed with this fact, when my parish gave me an assistant, and a chapel, I instituted a daily morning service—a celebration of the Holy Communion on Tuesdays and Thursdays, and Holy Days, Morning Prayer on Mondays and Saturdays, and Morning Prayer and Lit-

any on Wednesdays and Fridays. And then I issued a card inviting anyone to return it to me with the request that a special collect be offered on a given day in the year, appropriate to a memorial of a birth, baptism, confirmation, marriage, death, or any signal event in one's life. Accompanying this request was the promise that the person signing it, or some representative, would attend the service. When a celebration of the Holy Eucharist was asked, it was always substituted for Morning Prayer. I then entered in a book—which I called a memorial calendar—the various requests, each under its proper day in the year. I had some reminder cards printed, which I sent in a sealed envelope, three days before a memorial day, to the person interested."

The result of this plan during the remainder of my rectorate, was a constantly increasing attendance. I remember one case of a man of large business interests—not particularly given to church-going—coming with his wife to give thanks to God for their wedding-day. Another was that of a member of the Congregational church who wanted a prayer offered for her deceased father. Similar instances were not uncommon.

You would, of course, have to provide a number of appropriate collects and secure your Bishop's permission to use them. You can find

such collects in Wright's *Prayers for Priest and People*. Sometimes two or three would be said at the same service.

**Minimum
of services**

I would think a minimum of occasions of public worship in any parish with a resident priest and a church building, would be those of Sundays, other Holy Days, and Thursday night or Friday. A very great obstacle only can excuse a priest from a celebration of the Holy Eucharist on each Lord's Day.

**Two cele-
brations for
same
people**

I would like to commend to your earnest thought the question of expediency in expecting the same persons to come to two celebrations in the same morning. I think the time will come when there will be a return to the ancient custom of expecting only the communicants—"the initiated"—to be present at the celebration of the "Sacred Mysteries," and that then, unless under discipline, they will be expected to receive. If this should be the case, there would be little difficulty about receiving fasting, about rubrical violation, or disingenuous conduct on the part of the priest in instructing the congregation not to receive, and then offering to administer to them. This service would take place at some hour or hours before 9 o'clock; and the mid-day service would be such an one as would be understood more readily by those

whom the communicants, in fulfilment of their Christian obligation, would endeavor to bring with them.

The Church has not been unmindful of the desirability of providing a service even simpler than Morning and Evening Prayer, for various occasions, amongst which are those for evangelistic purposes: witness the words following the Preface of the Prayer Book:

Special
services

On any day when Morning and Evening Prayer shall have been said, or are to be said in the Church, the Minister may, at any other Service for which no form is provided, use such devotions as he shall, at his discretion, select from this Book, subject to the direction of the Ordinary.

For days of Fasting and Thanksgiving appointed by the Civil or the Ecclesiastical Authority, and for other special occasions for which no Service or Prayer hath been provided in this Book, the Bishop may set forth such form or forms as he shall think fit, in which case none other shall be used.⁵⁹

If you find your ministry in public worship is being confined to the more faithful portion of your own parish, I advise you to leave the ninety and nine and go after the lost. Your Bishop will authorize some very simple service which anyone can follow; and all but the most selfish of your people will join you in an effort

to reach out into the highways and hedges. The Church's Prayer Book is "flexible" enough. The difficulty is in the stiffness, not to say the hopeless conventionality, of the clergy.

Mid-week
service

I spoke of a service on Thursday night or Friday. Our Lord's passion began on what we call Thursday night, and ended on Friday at 3 P. M. This fact suggests the significant period within which a weekly service may be appropriately held. It is a mistake, very common in our parishes, to put this service on Friday night. The public school system arranges Saturday as a holiday. Friday night is the night when school boys and girls are free for social relaxation; and their parents naturally govern themselves accordingly. For a pastor—without sufficient warrant—to require the children of responsible age to come to the service on Friday evening, is either to cut them off from normal association with their friends, or to divorce them from the habit of obedience to the Church's teachings.¹⁴

Lent

As for special services during Lent, they ought to be arranged with reference to the convenience of the congregation. An afternoon service may be attended by teachers and pupils after school hours, and an evening service that men and families can attend, will be useful. It is a mistake, however, to hold so many services that few attend at any. The important

matter is the *quality* of the services. The minister should study to make them attractive, devout, edifying, strengthening; and to do this, he should make his preparations and have his program ready weeks in advance. If he is adept at extemporaneous speaking, he may make a short address or meditation once each day, and read something at another time—there are many excellent books for such reading.¹⁵

You may be asked to hold a special service for some society, secret or other. Possibly it may have its own ritual. Do not subordinate the Church; and do not invite any organization into the church except in accordance with the Church's customs. The Church has no law against marching in step or against wearing uniforms; but it has a law that forbids the High Priestess of the House of Hannah "doing things" in the church. Any special service must be licensed by the Bishop.

Secret societies

If you can finance the plan, have your church always open, or at least at hours named on the bulletin, for private devotions.

Open church

HOLY BAPTISM

I.—DOCTRINE AND PRACTICE

THE CHURCH'S doctrine concerning Holy Baptism, stated unequivocally in the Catechism, is that it is one of two Sacraments ordained by Christ Himself, as generally necessary to salvation. Whatever changes in expression or interpretation theological formulae may undergo, the witnesses to the meaning of this expression, "generally necessary to salvation," which are cited in the office for the Baptism of those of Riper Years, will continue to give unequivocal testimony to Apostolic teaching. Baptism, under the economy of God's Kingdom as established by His Son, is a saving ordinance.

Baptism a
saving
ordinance

No greater
commission
than to
baptize

The indif-
ferent
minister
discredits
his own
teaching

That the Christian minister can have no greater commission than to prepare and bring to Holy Baptism all, adults and infants, within his cure, is evident from the nature of this Sacrament.

It is difficult to understand the attitude of a minister who settles down in a community and finds himself too busy or too lazy to enquire whether the men and women in the town whom

he has met or has had the chance to meet, have or have not been baptized. It is more difficult to understand the attitude of such a minister, who, knowing that some of his acquaintances have not been baptized, will but casually refer to the matter, perhaps even jocularly, while subjects "of common interest," such as politics and social events, are discussed by the hour, between him and them. How can a man who, unbaptized, has known a minister for months or years, and has never been seriously addressed by him upon the subject of Baptism, regard him as honestly believing what he teaches this same man's child in the Sunday school when the Catechism is rehearsed? The question will inevitably arise, "Does he believe I am in danger of eternal loss; or does he teach what he does not believe; or doesn't he care?" Possibly this man has recently recovered from a dangerous illness. The physician has worked over him day and night, showing a degree of earnestness and even heroism, in the effort to save his life. This attitude of the physician towards his temporal interest comes up in overwhelming contrast with that of the minister towards his eternal welfare!

If you are going to teach the catechism, show that you believe it yourself. You will not be held responsible for your failures to induce men to "repent and be baptized"; but you

**Show
belief by
conduct**

will be held responsible if you make no serious effort in that direction in the case of everyone who comes within the sphere of your influence.

Sincerity is effective

And in seeking out infants for Baptism, the minister should show his belief that a great good will come to them by being made members of Christ, the children of God, and inheritors of the Kingdom of Heaven. If he loves Christ and loves children, he will ordinarily have little difficulty in persuading parents to bring them to the Font. But if he makes the matter secondary to any other in his conversation with parents—unless it be their own spiritual estate—he cannot wonder if the Baptism is put off indefinitely.

II.—BAPTISM OF INFANTS

Priest normal minister of baptism

The priest is the normal minister of Baptism, whether of infants or adults. The fact that the Church has given authority to deacons to baptize infants and has allowed the validity of lay baptism, is not to be interpreted as an indication that this or any other priestly office may be wholly relegated by a priest to his deacon or deaconess. It is not that the sacrament of Baptism is unimportant or lacking in most supreme dignity that its administration by those without priestly commission has been tolerated; but on the contrary, it is so allowed that no one may be deprived of the benefit of

Reason for lay-baptism

a sacrament generally necessary to salvation, where a priest cannot be had.

The rubrics for the Ministration of Public Baptism of Infants require (1) that "*the People are to be admonished that it is most convenient that Baptism should not be administered but upon Sundays or other Holy-days or Prayer-days. Nevertheless, (if necessity so require) Baptism may be administered upon any other day.*"³⁹ The objects which it is here desired to secure are the presence of a congregation, and the fitting occasion of Divine Worship. The child is to be prayed for by the Church, and to be taken into the "congregation of Christ's flock." The appointing of a time when no congregation is present, and when there is no other service than that of Baptism suggests an entrance by the back door. However, it is evident that in large city parishes, when baptisms may well occur every Sunday unless otherwise ordered, it is but reasonable to name one or two Sundays in the month upon which children may be brought to Baptism, so as not unnecessarily to weary the congregation. It requires little more time to baptize several than it does one. A parish in which baptisms are set for such hours and occasions as practically never to occur in the presence of the congregation as a unit, loses a most valuable object lesson. The words of the service are more valuable to a con-

Times for baptism

Requisites contemplated in rubric

Appointing special Sundays

gregation than most sermons. However, a special congregation can usually be secured, by a little effort, for a Sunday afternoon baptismal service.

**Blank
form**

In looking up children for baptism it is well for the minister or other visitor to have with him a printed blank for the instruction of parents, and to serve as a memorandum.⁴²

Sponsors

Parents frequently regard Holy Baptism as a sentimental or superstitious ceremony of no more importance than is indicated by their willingness "to have baby sprinkled." Such persons will not readily see why an infidel uncle or a Quaker aunt should not be a sponsor; and some unhappiness may arise from your refusal to admit such persons to the responsibilities of sponsorship. It will be necessary in such cases to impress upon the parents that the Church means every word contained in the baptismal office; and that it is your duty to see to it that sponsors can be relied upon to do their duty by infants whom the Church commits to their spiritual care. The difficulty may usually be met by asking, "Does Mr. Blank live such a godly and Christian life as will be exemplary to your child? Does he so realize the importance of Confirmation that he can honestly promise to see that your child shall be confirmed?" Rather than have three mere dummies as sponsors, or one dummy to make up the required three,

**Unfit
persons**

**Meeting the
difficulty**

secure one earnest person, even though a stranger to the family.

Very pertinent here are the words of Bishop Anderson:

“Let me repeat it. Every baptized child becomes the spiritual ward of three adult members of the Church. In this way, the natural tie between parent and child, and the spiritual tie between the Church and the child, provide a double guardianship over every child of the Church. Nothing finer or diviner was ever conceived for the welfare of each successive generation. If the idea had been lived up to, myriads of lapsed souls would have been saved to the service of God. If the idea had been lived up to, the Church’s doctrine of Baptism would never have fallen into disrepute in large sections of Christendom. If the idea had been lived up to, there probably would never have been a protest against the faith and practice of the Church, on the part of that large denomination, which, in our judgment, unmercifully refuses Baptism to babies. It is not too late to recover the true idea.”

**A double
guardian-
ship**

It is undesirable that infants should be kept in the Church awaiting the time when in Morning or Evening Prayer they may be baptized. It should be arranged that they be brought in (from some convenient adjoining room) at the

**Infants
to be
brought in
when
wanted**

time when they are wanted, and an usher should be appointed to direct those in charge of the infants.

**Kneeling
at the
font**

There should be near the font a pew with kneeling bench, or a platform gradine with railing, so that kneeling and rising again will be practicable.

**Place of
font**

There are matters of more importance than the architectural symbolism of placing a font near the entrance door of the church. If the people of the congregation have to arise, turn about in their pews, and turn back again for kneeling (at the Lord's Prayer) and the Godparents have to flounder about for equilibrium in kneeling and rising, it is better to have the font placed in a front corner of the nave, where pews may be conveniently arranged before it.

**Directions
to congrega-
tion**

When the minister is about to approach the Font, he may say: "The persons (or children, or infants) who are to receive the sacrament of Baptism, will now be presented at the Font. The congregation will stand and remain standing until the Lord's Prayer near the close of the service. The order for the Ministration of Baptism to Infants (or to those of Riper Years) will be found on page — of the Prayer Book." This will always assist some who are not familiar with the ritual.

**Font
clean**

Arriving at the Font, the minister should find it absolutely clean. (It is best to have a

white porcelain bowl fitted into it.) The Font ewer (not a toilet pitcher) should be standing on a small table at one side, partly filled with tepid, but fresh, pure water. A napkin about 8 by 10 inches in size, laid in three folds, should rest upon the edge of the Font. (Two or three of these are desirable in case of many baptisms.) The minister will turn as much water as is necessary into the Font and returning the ewer to its place, will address the sponsors. But if there are many children to be baptized it is well for the minister, before beginning the office, to say somewhat as follows: "The questions beginning at the bottom of page 247, are asked of each sponsor for and in behalf of the child for whom each sponsor stands, and are to be answered by each sponsor as though there were no other child present."¹⁶ Probably some sponsor may be playing with the baby about the time for the first reply. Wait till someone has put the Prayer Book where the sponsor may and does read the response—but under no circumstances must the minister show irritation. The sponsors should be impressed beforehand with the fact that they *must* make the responses.

If infants are old enough to be frightened, they will probably cry, and they are likely to fight, especially when being transferred to the arms of the minister. Do not let this become ludicrous. Have the sponsor lay the child on

Ewer,
napkins,
water

Directions
to sponsors

Handling
infant

your left arm, with the head supported in making the transfer, and finally resting well up towards your shoulder. Be sure, all through the time you have the child, that you hold it firmly but gently. (Children often stiffen and give convulsive jumps.) Then, whatever the child does or says, go on with the office. If, for any reason, you dare not hold its head over the Font, why, the water will not seriously hurt your surplice. Some use a shell for the pouring. It will probably arouse resistance. To dip the right hand in the water, and raise enough in the palm, each of the three times, to pour upon the forehead—not into ears and eyes—(1) “In the Name of the Father, (2) and of the Son, (3) and of the Holy Ghost,” is customary.

Use hand
for conveying
water

Then, especially if the water should be too cold, or the amount adhering be excessive, use the napkin gently—as a blotter—to dry the head.

Dry the
head

In case of children too heavy and too old to lift conveniently, a bench, stool, chair, or other support should always be accessible for them to stand upon.

Raising
children
to the
font

If the Baptism should occur apart from any other service, follow the exhortation to the sponsors with a benediction, and a short private prayer as at other services. Then let the priest

Benediction

retire—not go visiting amongst the parents with his surplice and stole on. If necessary, ask them to remain until you have removed your surplice.

It is much more important to impress upon the parents and sponsors their duties to the child, than to congratulate the parents upon their “beautiful baby.” They are not all beautiful, and the priest should show no partiality—unless it be to the least favored.

Parting words

III.—BAPTISM OF ADULTS

In preparing adults for Baptism, make the issue clear—Christ and His Kingdom on the one side; self and the world on the other side. Do not minimize the sacrifice that may be required of a man who “puts on Christ.” Appeal to his manhood, to his sense of nobility, to his heroism. Christ died for him: Christ calls him to help save the world from sin and death. Baptism is the critical act of obedience, the witness before God and men that he is a Christian, and purposes to live as such. It marks an attitude of the soul—a saving attitude; and God responds with a saving grace, an assurance, a pledge.

Making the issue clear

In giving instructions to adults on the subject of the Church as a Divine organism, bring out the essential ideas of the Kingdom, and avoid controverted subjects, such subjects as whether Apostolic Succession is necessary to the being of the Church; whether Presbyterians

Avoid controversy in instruction

have the Sacraments necessary to salvation ; and whether regeneration involves conversion, or *vice versa*. When the intellect gets to running along argumentative lines in the realm of disputed dogma, the heart grows cold. It is safe to make the creed, in its simplicity, the basis of instruction for Baptism. Approach it from a devotional point of view. Treat its articles as *facts* of the Faith, not as questions open to discussion. Explain them, but do not enter into controversy if it can be avoided. Above all things, do not argue badly. If you are not expert—and you probably are not—hand the candidate some book that will meet his difficulties.¹⁷

Approach
creed from
devotional
standpoint

Preparation
by prayer
and fasting

The rubric requires that adult candidates for Baptism shall "*be exhorted to prepare themselves with Prayers and Fasting for the receiving of this holy Sacrament.*" It is not to be presumed that such persons can readily frame suitable prayers, or engage in profitable fasting, without specific instruction. A manual of devotion will be helpful—not such a manual as is designed for monks and nuns, or for those of great spiritual attainment. The minister should ordinarily engage in prayer with and for the candidate, and explain to him how self-examination can best be conducted.¹⁸ If it be the desire of the candidate, no time is more suitable for a

Assistance

confession; but the absolution should be awaited in Baptism itself.

As for preparatory fasting, it may be sufficient in most cases to recommend that the few hours immediately previous to the reception of the Sacrament be spent in seclusion, and if practicable, without food. It is equally important that a brief period of seclusion should follow Baptism. This the minister may secure by so arranging in advance.

Let the minister absolutely forget his own personality while he represents God in making the Covenant of Baptism, and while he represents the Church in bringing into its membership one of Christ's redeemed.

Minister must not be self-conscious

IV.—PRIVATE BAPTISM

It is quite natural that the mother should desire to be present at the baptism of her child. There seems, therefore, to be an incongruity in the rubrics that direct, (1) that "*the Minister of every Parish shall often admonish the People that they defer not the Baptism of their children longer than the first or second Sunday after their birth, and* (2) that "*he shall warn them that without like great cause and necessity, they procure not their children to be baptized at home in their houses.*"³⁹ The "great cause" is usually found either for delaying the Baptism for at least four weeks, or else for ministering Private

Rubrics against home baptisms

Home or a delay usual

Baptism in the home. That the child should be baptized as soon as practicable after birth follows from the Church's doctrine concerning this Sacrament. The high mortality amongst infants urges the same haste.

Reasons
for rubric

The reasons that lie back of the rubrical direction are chiefly two, and they are important; (1) that the presentation of the child in the church, and his reception by the congregation may be assured; and (2) that the Sacrament be not made an occasion of mere social festivity, as is often, if not usually the case when, except for sickness, the child is baptized in the home. But surely if any mother should desire her child to be baptized in the home shortly after birth, for the pious reason that she wants no delay in making him a member of Christ and the child of God, the case may be well assumed to present both a "great cause and necessity."

Reason for
accepting
rubrical
permission

Conduct in
case of
sickness

When administering Private Baptism, there is usually necessity for such quietness and composure as befit a sick-room. Most physicians are good models for the young priest to observe. Having entered the house where the sick person is, before going into the sick-room, request that a bowl containing a little tepid water, and a small napkin or handkerchief, be placed conveniently by the bed, perhaps on the medicine table. Then, previously having found the place in the Prayer Book, and having become familiar

with the rubrics, enter the sick-room, and in a low but distinct voice, proceed to administer the Sacrament. If there be the appearance, but not the certainty of death, proceed as you have intended.

When in doubt about death

Some physicians, and frequently nurses, will baptize dying persons. In such a case it is well for the priest to administer hypothetical Baptism, using such prayers as the occasion allows, unless he is fully assured that "all things were done as they ought to be"; *i.e.*, that the person who administered the Sacrament was baptized, that water was used, and "in the Name of the Father, and of the Son, and of the Holy Ghost." Even then, hypothetical Baptism by a priest is often desired.

Hypothetical baptism

It is usually difficult to get parents to bring their children to the Church for either hypothetical Baptism, or for their reception into the congregation, after Private Baptism. This should be insisted upon, and particularly because the covenant aspect of Baptism has no expression in Private Baptism.

Insistence upon reception into congregation, etc.

There are rare occasions upon which Public Baptism may be rightly administered in homes, as when there is no church building, nor congregation, or when, in some emergency, the church is inaccessible. In such cases every precaution should be taken to assure such an atmosphere of reverence as would befit the church itself.

Public baptism in homes

CONFIRMATION

Responsi-
bility of
God-
parents

NOTE THE CAPTION to the Catechism: *An Instruction to be learned by every person before he be brought to be confirmed by the Bishop.*

The charge given the sponsors at the conclusion of the office of Infant Baptism—“*Ye are to take care that this child be brought to the Bishop to be confirmed by him, so soon as he can say the Creed, the Lord’s Prayer, and the Ten Commandments, and is sufficiently instructed in the other parts of the Church Catechism set forth for that purpose*”—clearly lays a responsibility upon the God-parents, to which, unhappily, few of them are faithful.

Reminding
sponsors

It is, therefore, the duty of the minister, from time to time, and especially before preparing classes for Confirmation, to remind sponsors of their obligation in this matter. It is well to go over the parish register and note what children have not been confirmed; and by letter or otherwise, to request the sponsors of such as are of sufficient age, to bring or send them to the classes.

Sunday-
school, choir
and guilds

The Sunday school teachers will also address upon the subject such children as are

proper candidates, making calls upon parents where necessary. The choirmaster will be requested to use his influence, as also the heads of all guilds.

In addition to notices from the chancel, letters to individuals, and a printed list of times and places for meeting children and adults, the minister will make many personal visits upon persons who should be confirmed.

Notices from
chancel,
letters and
visits

The important matter is to secure a full attendance at the start, upon the various courses of instruction. The gradual filling up of classes after instruction has proceeded for some time, is an evil to be avoided so far as possible by an early beginning of the canvass of the parish.

Full attend-
ance at the
start

The mistake is frequently—if not usually—made by both minister and people, of assuming that the questions of desire and fitness to be confirmed are to be determined before special instruction. The cases are comparatively few in which children have been from infancy so consistently and successfully educated in Church doctrine that for sufficient reasons they can conscientiously and intelligently say they wish to be confirmed, before being specially instructed therefor by the minister. It should be assumed that the questions as to desire and fitness to be confirmed are to be answered as *the result of special instruction and examina-*

Desire and
fitness
determined
after
instruction

tion, and not before. Emphasizing this fact will remove most of the obstacles encountered at the start, when parents say their boy is not good enough, and when girls who hope for a new dress make early application for enrollment, and when men say they do not believe in this or that teaching of the Church. "I am not asking you to be confirmed; I am asking you to come and hear what the Church has to say concerning your difficulties. I cannot honestly present anyone for Confirmation who is not ready and desirous when the time comes"—this attitude will be helpful.

Require-
ments for
confirmation

Whatever may be said about the various practices in the Eastern and Western branches of the Church in the matter of Confirmation, "The Church (*i.e.*, *this Church*) hath thought good to order that none shall be confirmed but such as can say the Creed, the Lord's Prayer, and the Ten Commandments, and can also answer to such other questions as in the short Catechism are contained." The Preface goes on to indicate that the ratifying and confirming of the Baptismal vows with conscientious intelligence is, by the American (following the Anglican) Church, made an essential condition to the conferring and receiving of the grace of this sacramental ordinance. However individuals may question the wisdom of this law, it certainly has the great advantage of fixing a

Advantages
of this
rule

normal time in responsible age, when the children of the Church are called upon to review their relations with God, the conditions of membership in His Kingdom, the habits of their own lives, and to declare by affirmation or negation whether or not they accept their baptismal obligations.¹⁹

That a period of such critical importance to a member of Christ and the child of God, should be made one of careful spiritual as well as intellectual tuition and examination, is self-evident. The mechanical grinding of the ecclesiastical mill which is set agoing "for Confirmation" once a year, some six weeks before the Bishop comes; just taking in whatever is offered and saturating all that is offered with fixed proportions of Apostolic Succession, fully explained sacramental mysteries, damnation of schism, ridicule of Rome, pet ritual precepts—for or against—the grinding of the mill which leaves out of consideration the personality of the individual, the love of God for His child, almost everything that the Word Made Flesh positively and certainly revealed to man; the grinding of the mill that never stirred a heart to love-engendered penitence, that never aroused an aspiration for that purity which is its own reward; the grinding of the Confirmation mill which turns out "the largest class," which "includes three lawyers, one physician, and the

Careful
preparation
necessary

mayor"; the grinding of the mill that has to grind each year to keep the enrollment of communicants up to where it has been for a decade, or to "show results"; this grinding of the mill is not attuned to the melody, "God so loved the world."

The church
not a
machine

The minister of Christ, the steward of the mysteries of God, must, indeed, order his work methodically, but he must not forget that the Church is not a machine. It is a *Body*, the Body of Christ, indwelt by His Spirit. It is mobile, flexible, personal. The minister who believes that the Sacrament of the Holy Communion is necessary to salvation—in any sense—and that Confirmation is a fit and orderly preparation therefor, will not confine his efforts in the matter of influencing men and women to be confirmed, to any period of the year; but, nevertheless, as the time for the Bishop's visitation approaches, he will lay out courses of instruction covering at least twelve weeks—*i.e.*, if the Bishop will give him the opportunity. The size of the parish is not of essential importance in the matter. The fewer the persons addressed, the more direct and personal may be the instruction and appeal.

Securing
and prepar-
ing candi-
dates for
confirmation
a constant
work

Such courses may be as follows:

Suggested
courses

1. A sermon setting forth the economy of order in all God's work: the order in the Kingdom of Heaven: the order of law in the visible

Kingdom—the Sacred Ministry, Holy Baptism, Confirmation, Holy Communion, Church Calendar, Liturgy, ceremonial, etc. Growth means conformity with the Divine order. Confirmation a step. [Do not explain Confirmation further at this time, but announce such address later.]

2. A series of Evidential Lectures on Sunday evenings, following the articles of the Creed.

3. A series of lectures after the late Morning Service, on “The First Principles of the Doctrine of Christ.” All invited whether old or young, confirmed or not.

4. Children’s classes — preferably boys alone, and girls alone—after school hours or on Saturday, or both. These classes using a Manual following the Church Catechism.²⁰

Self-examination daily should be urged, and enquired after, a form having been supplied each person, old and young.²⁰

A personal, half-hour conference with each individual should be arranged during the period of instruction, following upon a general notice that your purpose is to assist each one at that time in any difficulty, mental or spiritual, that may be made known to you. In case of reticence, be provided with subjects for your own discussion if possible, based upon your knowledge of the individual. Never suggest a sin

Personal
conferences

that is repulsive to the one concerned, nor one that is unknown to such person. It is not your business to burglarize a soul's secrets. Be sure that each one knows that to *God* all hearts are open. These conferences being required by you, and not sought by the persons coming to you, must not be made, unexpectedly, confessional. No priest can make an auricular confession a condition to confirmation, without logically making it a condition to salvation.

Dress of
women and
girls

There is an appropriate symbolism in having the girls and women dress in white, or in white veils, at their Confirmation. The latter are usually preferable, as allowing little distinction, and largely avoiding the obstacle of expense. It is well for the parish to supply them for the occasion. Warning should be given in advance that all display of jewelry, lace, or other ornaments will be in very bad taste.

First
communion

Assuming that preparatory instructions for the receiving of the Holy Communion have been given, appoint the time for the first reception of that Sacrament as soon as practicable. On this occasion do not break up family associations for the sake of having the "class" all at one time before the Altar.

If the time has not been sufficient, let the instruction for the first Communion follow soon after Confirmation. In any case, after that in-

struction, terminate the course by the most heart-felt appeal you can make, that everyone may keep in close touch with God, both privately and through His Church; and emphasize the duty of frequent self-examination, whether in anticipation of immediately receiving the Holy Communion or not.

**Final
appeal**

It is very much better, if possible, to hand each person confirmed a manual of preparation for the Holy Communion, with a written certificate of Confirmation on the fly-leaf, than one of the card certificates, which are of no use. At any rate, see that each confirmant has a devotional manual.

**Devotional
manual and
certificate**

After Confirmation has been administered, hand the Bishop a list of the names and addresses of the persons confirmed. This is canonically required.⁴³

**List for
Bishop**

Watch the attendance upon the Holy Communion of every member of your class every Sunday for a year, and act promptly upon cases requiring attention. Try and enlist every member of the class in some good work. Talk to them about the meaning of our Lord's parable of the "swept and garnished house." It is not a theory there presented, but an incontrovertible truth. Remember that in the Spanish war more soldiers died in camp than were killed in battle. Inactivity is fatal.

**Watch
attendance
upon Holy
Communion**

SOLEMNIZATION OF MATRIMONY

Discarded
safeguards

IT WOULD SEEM as though the Church's efforts to stem the tide of divorce which is sweeping over America, and which threatens the foundations of all society, are beginning *in medias res*. Two ancient regulations are within her power to reëstablish, which are at least capable of being made largely instrumental in preventing hasty marriages.

The
Espousals

The first of these is the Espousals, which were once held so sacred as to be made publicly in the church, and which custom, indeed, has precedents wherever on earth marriage is rightly regarded.²¹ When this custom was overthrown in the East by an edict of Leo Philosphus, it was upon the ground that *deferred marriages frequently resulted in broken engagements*. If the practice could be restored to the Church, so that "engagements" could decently and reverently be made, instead of secretly, or merely by announcement in the society column of newspapers, a distinct force would be established by way of sanctifying marriage; and opportunity would be given the priest to give

such counsel as he might find within his power and duty.

And what is now permissory in the publishing of the Banns of Matrimony, might readily be made obligatory. This remedy is right at hand, and why it is not laid hold upon by our General Convention as a potent instrument in her warfare against divorce is not apparent. If, as the English law commands, a publication of Banns for three successive Sundays were required, or even on one Sunday, clandestine marriages and all ill-advised unions would be effectively attacked.

**Publishing
the banns**

But as matters now stand, the least a priest can do is to make himself thoroughly familiar with civil and canon law upon the subject of marriage, and conform exactly to the spirit and letter of such enactments.

The Church does not forbid the solemnization of marriage at any season; but it is evident that it is ordinarily inappropriate during Lent or upon any day of fasting or abstinence.

**Marrying
during
Lent**

It will save a conscientious priest much anxiety when a particular case comes before him involving the very questionable right of the "innocent party," if he is able to point to the fact that he is conscientiously and publicly committed to refusal to marry any person who has been divorced, for any cause whatever.

**Refusal to
marry any
divorced
person**

And while there appears to be no require-

**Unbeliever
and
believer**

ment either in English or American canon law for so doing, bearing in mind St. Paul's words, 2 Cor. 6:14, one may well decline to solemnize the marriage of a communicant of the Church and an unbeliever or an unbaptized person.

Some day you will be called from your study to meet a young man, or young woman, or both, who, with more or less embarrassment, will inform you that your services are desired at that hour, or at a time in the future, to solemnize a marriage in which one or both will be involved as principals.

**Blank
forms
ready for
use**

It is important that you should have at hand a blank form containing all the questions, and places for answers, that may be desirable in any case. Questions so asked will be readily answered without offense, which would cause embarrassment if asked conversationally. And no matter how well you may think you know a person, you will, in the course of years, find yourself surprised more than once by replies to questions you would not have asked if you had not followed the form in hand."

**Questions
in case of
suspicion**

It is also right, where one has reason to question the discretion of either party, for the priest to ask them, together or apart from one another, such question as, "Are you sure you have income sufficient to support a wife?" "Do you realize what a great confidence you are asking of her—how dependent she will be upon

you?" "Will her marrying you cause any estrangement between her and her parents?" "Is this an elopement?" You will have occasional opportunity to advise a delay, and perhaps you may find it to be your duty, not only to refuse to marry a couple, but to persuade one or both that they ought not to be married, even though they may have legal and canonical right. Of course you are perfectly free to refuse any service to those who are not your parishioners; and it is rather a good rule not to solemnize marriage between persons who are neither known to you nor commended by witnesses whom you do know. In a large city, it is not an infrequent experience that couples come to a priest to be married after evident alcoholic stimulation. No self-respecting priest will marry a couple when either of the contracting parties is in such a condition.

Priest should not marry unknown persons

Alcoholic stimulation

If the priest is certified that all is well, he will—if it be practicable—recommend that the marriage be solemnized in the church or chapel, stating (and such should be the case where necessary) that it may be so arranged as to involve no extra cost. In my experience many have been very happy to know that such a privilege is open to them; and many have been drawn permanently to the Church by such association. I have sometimes spread a five-dollar bill over several dollars more of expense, in

Marriage preferably in the church

order to bring a church or chapel wedding within reach of a rear-flat family, a former Sunday school boy or girl, an old chorister, or some other groom or bride who, I thought, would appreciate it. The priest—or his wife—does not always need the fee when so much good can be done with it. This is putting the matter very bluntly, but not too much so; for it is painfully true that the financial consideration is often too prominent in the priest's thought.

**Celebration
of the
Holy
Communion**

If the bride and groom are communicants of the Church—or either of them—it should be suggested as a matter of course that they receive the Holy Communion on the morning of the wedding day; or if this be impracticable, at the latest previous opportunity. The English custom, fixed by law, that all marriages shall be solemnized in the forenoon, between 8 and 12 o'clock, is based upon the propriety of a celebration of the Holy Communion following immediately after the marriage. The wedding breakfast is then served at the home.

**License
to be
delivered**

The priest will do well to request that the license—if one be required by the state law—shall be delivered to him at some time before that set for the wedding; for it not infrequently happens that the license is forgotten at the critical time, making it necessary either to delay the marriage or subject the priest to a fine for violation of the civil statute. Then,

too, cases have been known in which the appointment for a marriage has been kept by the priest only.

Let us suppose that a public marriage of prominent persons has been arranged for. Unless the parties are people of unusually good taste, they will have arranged for a great show in the way of the inevitable "procession." No one knows how many bridesmaids and flower-girls, besides best man, maid or matron of honor, or both, ring bearer, pillow bearer, and ushers, can be jammed into a tittering, silly bunch at a "wedding rehearsal" in a church. In most cases these young people have each an idea how the ceremonies should proceed, and no two ideas will be alike. The priest should have cautioned the bride and groom in advance that if a rehearsal be held in the church, it must be characterized by a fitting reverence for the place, and will be conducted by himself wholly without advice. He should also have conferred with them concerning the ceremonial best adapted to the conditions involved, and should have arrived at a definite understanding in the matter; for there is no authorized ceremonial governing the entrance of the bridal company. It is very foolish to have a "large wedding" in a small church, and nothing is gained by an offense against simplicity. The groom and bride, a best man, a maid of honor,

Frequent bad taste at marriages

Reverence required at "rehearsals"

The priest determines the ceremonial

two bridesmaids, and the father of the bride (or his representative) are all that a simple, dignified ceremony requires. Any and all others are a nuisance. Of course, if it must be, a "flower girl" can be taught to toddle in front, and four or fourteen bridesmaids can be trained on behind.

**Wedding
procession**

There are several pleasing ways of forming a wedding procession; *e.g.*:

1. Ushers, Bride, Maid of Honor, Bridesmaids.
2. Ushers, Maid of Honor, Bride, Bridesmaids.
3. Ushers, Bridesmaids, Maid of Honor, Bride and Father, Ushers.
4. Ushers, Bride and Father, Maid of Honor, Bridesmaids.
5. Ushers, Bride and Father, Maid of Honor and Best Man.

Frequently the bride wishes to go to the Altar with her father. This is in itself desirable, but it leaves the bride's mother in an awkward position. Should she desire to be with the bride, in procession and chancel, it is best that couples should be formed, Groom and Bride, Best Man and Maid of Honor, Father and Mother.

**Business
of ushers**

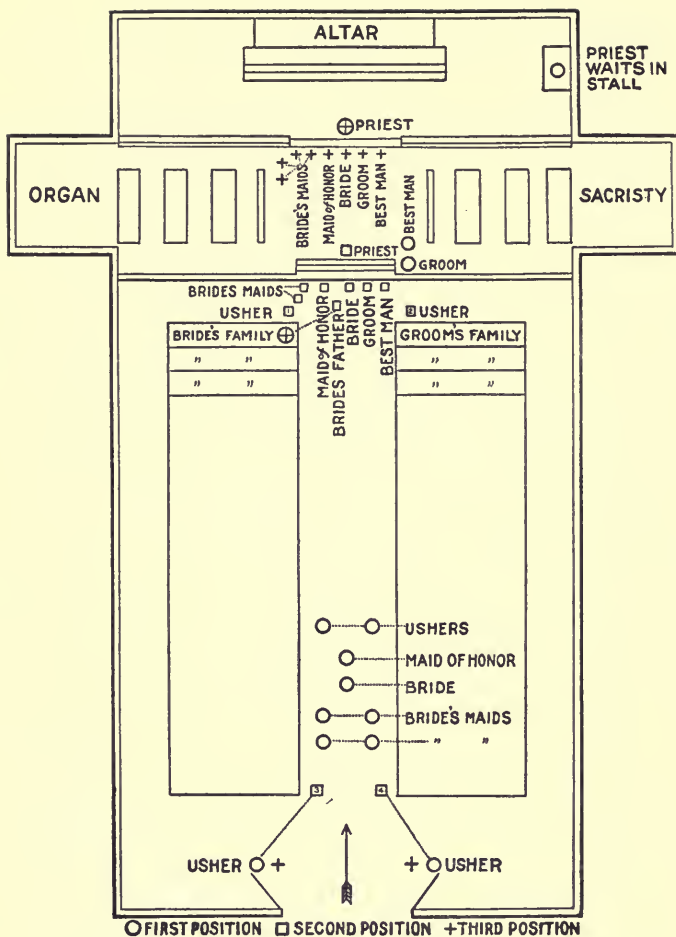
The ushers ought, of course, to be either those accustomed to seat people in the church,

or under the direction of such officers. They are not a part of the bridal company, except by courtesy. Their part is to show the congregation the proper sittings, to see that the bridal party is escorted to the point from which the procession is formed, and to make clear the aisle. They precede and, if the number is sufficient, follow the bridal party to the chancel. They, in like form, escort the bridal party from the chancel to the carriages, seeing to it that they are not crowded upon by the congregation. The practice usually followed, of the ushers seizing upon the bridesmaids, when returning from the chancel is ceremonially ridiculous. As for their entering the chancel, the only purpose they can serve in so doing is to prevent the congregation from witnessing the marriage.

In the usual ceremonial the positions can best be deciphered from the following diagram. Note that the rubric means that the bride shall stand at the groom's left hand.

The second position of the bridal party in the diagram assumes that the address to the congregation and the espousals will be said at the chancel gate. Under present conditions there is not much significance in this arrangement, and the rubrics do not refer to it; but it is all that remains of the ancient custom before referred to, of making the espousals here at a time preceding the marriage by days or

**Espousals
at chancel-
gate**



POSITIONS OF A BRIDAL PARTY IN THE CHURCH

The advantage of this position is that it gives the Bride a "body-guard," and requires no reversal at the chancel.

Returning, the Ushers are followed by the Groom and Bride, Maid-of-Honor and Best-Man, and Brides-Maids.

Ushers 3 and 4 should follow Bridal party to the Chancel-rail, and return at once to guard the door. After the ceremonial they are in place for service at the door.

even months. It is quite the rule, particularly at private weddings, to pass to the Altar without stopping at the chancel gate except for the groom to take the bride from the father's arm—if she be so accompanied.

When the organist is given notice that the bridal procession is formed, a few chords of the wedding march will start the groom, best man, and the priest to their respective first positions. (The priest will do well to use one of the inexpensive booklets containing the marriage office and the certificate, printed in good type, and bound in white.)²²

Priest,
groom and
best-man
enter
chancel

Marriage
office book
and
certificate

If there be a choir, it will enter singing a nuptial hymn, or sing it after arriving in the chancel. The bridal party may follow immediately, or wait until the hymn is concluded and enter with a wedding march.

Choir
entrance

Having arrived at the chancel gate, or Altar rail, as the case may be, the right hand glove—if not both gloves—of both bride and groom should be removed. (It is distinctly bad form for the marriage vows to be made while joining gloved hands.) If the bride carries a bouquet or Prayer Book, the maid of honor will take such impedimenta at this time.

Bride and
groom
ungloved

If the priest observes an inclination on the part of the people to sit down, it is well, in a perfectly perfunctory tone, as though it were his ordinary duty, to say, "The congregation

Congregation
stands

will remain standing throughout the service." But this may be avoided by instructing the bridal families in advance. He will then deliver the charge to the people, and having somewhat lowered his voice, the charge to the groom and bride. After a moment's pause, he will proceed to the questions. Frequently one or both parties (possibly with a legal intuition to avoid a multiple question) will make answer before the time. Treat such a reply as though it were expected, and go on with the rest.

Charges to
people and
couple

"Obey"

To meet the objection against the promise of the woman to obey the man, the priest will have explained previously, that there must be a head of the family, or discord; *e.g.*, if the husband has a business opportunity for their mutual advantage which involves moving, the wife will be expected to go with him. Such is the meaning of the word. So explained it is almost never refused. If it should be, and the bride is willing to risk a "scene," just repeat the objectionable words as often as necessary. It is not for the bride to revise the Church's office; nor has the minister that privilege.³⁹

Giving
the bride

The question then being asked, "Who giveth this woman to be married to this man?" the bride and groom face each other, and the father—standing back and between them—takes the bride's right hand, places it in the minister's, and the minister places it in the

right hand of the groom. The groom and bride, throughout the movement of the hands, should partly face one another, so that the witnesses may see the joining of hands and placing of the ring. Observe that when the man takes the woman's hand, her hand should lie in his, and *vice versa*. The minister should not tax the memories of the contracting parties at this point, but give them the words of their mutual obligation in short phrases. However, if there is evidence of a breaking down through nervous tension, one must use one's judgment about going slower or faster. A calm but firm tone on the part of the minister usually restores equilibrium. Very commonly the words "till death us do part" are transposed to "till death do us part," while the word "troth" is often unrecognizable. Where extreme nervousness is evident, break up the clause, "and thereto—I plight thee—my troth."

Position of
bridal
couple

Minister
must repress
nervousness
on part of
bridal
couple

It is usually necessary to say "Release hands," and then to the bride, "Take the groom's hand." And then, after the bride's part, "Release hands"; and, turning to the bestman, say, "Give the ring to the groom"; and say to the groom, "Place the ring on the book." The minister then may say, touching the ring thrice, "In the Name of the Father, and of the Son, and of the Holy Ghost," and hand the ring to the groom, directing him to place it

Specific
directions

upon the fourth finger of the woman's left hand. The groom should hold the ring above the large knuckle until the words "In the Name," etc., when he will put it in place.

Two rings

Sometimes the bride wishes to give the groom a ring at this time. Such an incident may be given place, as it is an ancient custom, but, of course, should receive no further ceremonial attention than the blessing of the ring by the minister, and the placing of the ring on the groom's finger by the bride.

Prayers
facing
bridal
couple

The two prayers following are to be said by the priest, facing the bridal couple, all standing. At their conclusion the minister will take the right hands of the bride and groom, and uniting them, will say to the wedded couple as a charge to *them*: "Those whom *God* hath joined together, let no *man* put asunder."

Charge

Pronounce-
ment

Then comes the pronouncement to the congregation, following which the bride and groom kneel for the benediction. This having been pronounced, the couple rising, the maid of honor throws back the bride's veil, and the wedding kiss may be exchanged reverently.²³ The maid of honor gives the bride her bouquet, Prayer Book, etc.

Final
details

Keeping his face towards the bride, the groom will take quickly one or two steps diagonally backward as she advances, so as to offer her his left arm in returning. The best man and

maid of honor similarly return together, then the bridesmaids (probably with ushers attached); and the family of the bride and groom follow before the congregation is allowed to leave.

THE VISITATION OF THE SICK

WE FIND at the beginning of the office for the Visitation of the Sick a rubric requiring that "*when any person is sick, notice shall be given thereof to the minister.*"

Notice
should be
insisted
upon

Perhaps no experience of the minister is more exasperating than the prevalent expectation that he shall find out for himself when his parishioners are sick, the degree of their sickness, and whether he is wanted or not. Rarely is notice sent to him by the sick person or by his family. Usually it comes in the form of a rumor, and not infrequently by the person of the parish gossip who calls purposely to be the first to bring the news, and who expresses surprise that "you have not heard of it." One is sorely tempted, after repeatedly having requested the congregation to send for the minister in such case, to wait till word comes in a proper way. Indeed, in a large parish, this is often necessary; for frequently a very large number of parishioners are more or less indisposed at the same time, and to visit all would be impossible and undesirable. I have frequently called upon persons who were reported

to be "very sick," only to find a mild case of lumbago, rheumatism, or dyspepsia. On one occasion the "sick man" came to the door in his shirt-sleeves and invited me in. Entering, I found him having a game of chess with a neighbor. I had walked a mile to see him. At the very best, you will probably be blamed more for inattention to the sick than for any other of your many negligences; and particularly will they be most offended who have not been sick enough to attract much sympathy.

When you discover that a parishioner is ill, you will probably make it a point to call as soon as practicable. It is quite possible that you will be met at the door by one who will not invite you to enter, but who will say that the doctor has given strict charge that no one shall see the patient, and that the house must be quiet. It is usually better not to argue the matter, but to retire, with the request that your card be given to the active member of the family.

However,
act upon
information

When not
wanted

Or, again, you may be admitted to the house as a matter of necessary courtesy, but given to understand that your presence is embarrassing, and that the patient is "resting."

When you get back to your study, write a note requesting that you be notified if the patient desires to see you, and suggesting that

a brief visit from the minister is frequently in every way helpful to one who has confidence in the efficacy of prayer.

Explanation
of no
welcome

The difficulty in gaining ready access to sick persons has usually a very simple explanation. The infrequent visits of the pastor have accustomed the family to regard him as the advance agent of the undertaker; and they are afraid of the shock which the knowledge of his presence would give to the patient. Or, the physician, through inadvertence, or intentionally, has excluded the minister; and the family have no conception of any incongruity in such an order. Or, the patient is really in some such nervous crisis that the hour is inopportune. (It is quite possible that the minister may come at a time when the physician himself would not disturb the patient.) In any case the minister must be very considerate of those whom he wishes to help, and in no case to show whatever chagrin or resentment he may feel.

Visit to
physician

Sometimes one may visit the physician in charge of a patient and explain to him that the Church expects her ministers to visit the sick, and that it is usually thought that the physician and the minister can coöperate with one another. If in such an interview you can convince the physician that you have discretion enough to be trusted in the sick-room, you will very likely find that instead of excluding you,

he will thereafter notify you when one of your people is ill. A physician is quite right in advising that a minister be excluded, if he has sufficient reason to believe that such minister will injuriously affect his patient. And such will usually be the case if the minister in question be not carefully prepared.

First of all, the minister must recognize that the purpose of his visit is twofold: (1) to administer spiritual uplift, and (2) to aid in physical recovery. He will have both these purposes distinctly in mind when he visits the sick. He will appreciate, of course, that he is at some disadvantage if he has no personal acquaintance with the patient; but a little experience will convince him that human nature is much the same, and at its simplest—and perhaps its best—when self-confidence is gone, and the strong man is as the child, under the withering blight of serious disease.

**Two-fold
purpose of
visitation**

Arriving at the house, by appointment if possible, the minister will lay off his wraps and remove his gloves, being careful, if the weather is cold, to warm himself sufficiently before entering the sick room.

Procedure

It is by no means to be assumed that the Prayer Book order for the Visitation of the Sick must be used in every case. Indeed, if, as is customary, the minister should frequently visit a patient during a protracted illness, it

**Office for
visitation
of sick**

would become very tiresome to deliver the exhortation on each occasion. This, of course, is not expected, and much less that the remainder of the office, including exhortation to make his will, should be repeatedly used. The Order is rather to be regarded as a form provided by the Church, to be used at the discretion of the minister. It presupposes the presence of one or more friends with the Prayer Book in hand, joining in the office. Unfortunately the conditions are usually such that the use of the office would be an ordeal for all concerned, by reason of their unfamiliarity with it. Yet, when the state of the patient justifies no apprehension that undue excitement or exhaustion will ensue, and friends may be instructed to take their part naturally, the use of the entire office will be found very much simpler and more satisfactory to all concerned than at first it may appear. But it would be very foolish to use the office without previous notice to the family and to the patient.³⁹

Because notice to the minister is often delayed until the patient has come to a critical stage of his disease, it is usually better, entering the sick-room quietly, to go at once to the bedside, perhaps attracting the patient's attention by laying your hand on his, and, it may be saying, "St. James tells us that if any are sick they should send for the priests of the

Addressing
the patient

Church, and that they shall pray over him. So I have come. Let us pray." Then use the Lord's Prayer, and the two prayers next following in the office for Visitation of the Sick, closing with the committal—"Unto God's gracious mercy," etc.—and making the sign of the cross upon the forehead, at its conclusion.

Prayers

Committal

The prayers for the sick person, "When there appeareth but small hope of recovery," the "Commendatory Prayer," and the prayer "In case of sudden surprise or danger," must be used with such discretion as not to injure the patient—perhaps in another room—and to alter their wording if necessary, to suit occasions.

Discretion
in use of
prayers

It is very desirable that a minister should acquire the ability to offer extemporaneous prayer. He will not find collects, without much fumbling of his book, and often, not even then, to fit all occasions and conditions. He ought to be able to pray as readily as to converse. Familiarity with the Prayer Book, and other books of devotion will assist him in this endeavor.²⁴

Extempo-
raneous
prayer

Unless the minister knows that his presence is especially desired, he should not remain in the sick-room after ministering to the patient, if the patient is conscious. If death is evidently at hand, it is often, perhaps usually,

Leaving or
remaining

helpful, to read appropriate passages of scripture and hymns, from time to time.²⁰

Never
assume
unconscious-
ness

It should never be assumed that the person who is dying is unconscious of what is being said. I once saw a man who had evidently been unconscious for several hours, sufficiently arouse himself to withdraw his hand from a meddling and noisy attendant's grasp, and to utter as his last words, "Let me alone!"

Interfering

The minister must not make the mistake of assuming the place of either physician or nurse, or of recommending a change in either, unless gross neglect or incompetency is evident. In cases of poverty, ignorance, or incompetency, a minister may feel free to advise and to act upon his discretion.

Exceptional
cases

I once found a man dying of typhoid fever, lying in a small, dark, and practically unventilated room. There was a relatively large south room, occupied by a cross old mother-in-law, whom no one dared to disturb. The attending physician allowed things to remain as they were. Upon my first visit I drew a large rocking-chair into the sick-room, and, after notifying the mother-in-law of a change in the household arrangements, with the assistance of the man's wife, I slid him into the chair and drew him into the sunlight of the front room. We then changed the bedding, and when I left he was in the old lady's bed, and his room was

being disinfected for her use. The unexpected part of it was, that after her first forceful objection, she made no further trouble. The man, whose life the physician had given up, recovered—and the mother-in-law was saved from the poor-house.

The minister of Christ must not be afraid of infectious diseases. There is no more excuse for such fear than in the case of the physician. There is often, however, an inconvenience that is peculiar to the minister's various activities. As it has been questioned whether a physician should go from a case of malignant diphtheria into a house in the next block, five minutes later, so a minister may feel that he ought not to go from such a case to a guild meeting or into any company, without a pressing necessity, until he has taken proper precautions against spreading the disease.

Infection

A minister, of course, is less likely to be inadvertently subject to infection than a physician. He usually knows in advance if a patient has scarlet fever, measles, diphtheria, small-pox, mumps, or grippe. He will not always feel called upon to go at once into the presence of such sickness. It is usually quite possible to attend, first, to such matters as are urgent, requiring interviews, etc. Indeed, it is not indefensible, for sufficient reason, not to go at all, unless one be expressly sent for by a

**Conduct
in cases of
infection**

sick person in imminent danger of death. Probably no one would blame a minister with a family of children, especially if quarantine laws should forbid, or if he were not in good health, if he should refuse to see a patient with the small-pox. He could send the assurance of his prayers and those of the Church, naming a time when such prayers would be offered, and giving written direction for the patient's personal devotions.

However, in a city parish with all kinds and conditions of people, I have never realized such a necessity but once, and that was just two weeks before a Christmas which was to be a day of large importance to my parish, and every day meantime, my hands were full. I had had grippe every winter for five years, and knew that I had contracted it by infection. I was informed that one of my communicants was seriously stricken with the disease. I explained the situation to my informant, and said that I could not afford to be ill until after Christmas, and asked her to explain conditions to the family. Then, if the patient should not be relieved within the normal period, I asked to be sent for. I have ministered in the presence of every infection known to our climate, and have never contracted any of them except grippe and

measles. (The latter I doubtless contracted from a bride who had the eruptions at the time of the wedding.)

It is well to take some stimulant, such as **Stimulants** quinine, or strong coffee, unless one goes immediately after a normal meal, when expecting to be in the presence of infection. Especially should one take such precaution if he is not in good health. But no one should go into a sick-room with the odor of alcohol or tobacco on his breath. (A clergyman should be as careful about the condition of his breath as of his morals.)

As for disinfecting, a long brisk walk, in **Disinfection** the open air, with the outer clothing open as much as practicable, is usually thought sufficient. However, if one will make assurance doubly sure, a closet where one may hang one's clothing with a little open formaldehyde, and a bath—cleansing the hair well—will free one from his own and other's suspicion. (I used to visit the work-room of an undertaker, and change overcoats there, in case time was pressing. And I had a special suit of clothes for visiting infected homes.)

When visiting a patient at a hospital, be **Hospitals** careful to obey the rules as to the time of calling. In an emergency, the head nurse will arrange matters.

A priest should always be conscious in visit- **God's messenger**

ing the sick, that he is engaged in a mission upon which God sends him, and perform that mission as His ambassador.

UNCTION OF THE SICK⁸⁹

THE CONVERSION of unction into a separate office to be administered to the dying, is so evident an abuse of its original intent, that, like most abuses in religious practices, the reaction has been complete. And now we are at the point of reacting from the reaction, and it is a question whether the clergy will be content with such a use of unction as is really catholic.

Reaction
from
extreme
unction

It is within the province of the Bishop to sanction a form for the administration of unction in his diocese. In such case he will consecrate pure olive oil, and send it to the priest who applies for it. To be fresh, as it should be, it ought to be kept carefully in an air-tight bottle, in a cool place, and be no older than six months.

Bishop's
prerogative
to sanction
office

If no special office be set forth by the Bishop, with his permission, it is quite easy to introduce into any form of devotions which one is in the habit of using for visiting the sick, the form in the Prayer Book of 1549, which follows after the prayer, in the office for the

Form for
unction in
prayer book
of 1549

Visitation of the Sick, "The Almighty Lord," etc.:

"If the sick person desires to be anointed, then shall the Priest anoint him upon the forehead or breast only, making the sign of the cross, saying thus: As with this visible oil, thy body outwardly is anointed, so our Heavenly Father, Almighty God, grant of His Infinite goodness that thy soul inwardly, may be anointed with the Holy Ghost, Who is the Spirit of all strength, comfort, relief, and gladness. And vouchsafe of His great mercy (if it be His blessed will) to restore unto thee thy bodily health and strength, to serve Him; and send thee release of all thy pains, troubles, and diseases, both in body and mind. And however His goodness (by His divine and unsearchable providence) shall dispose of thee; we, His unworthy ministers and servants, humbly beseech the eternal Majesty to do with thee according to the multitude of His innumerable mercies, and to pardon thee all thy sins and offenses committed by all thy bodily senses, passions, and carnal affections; Who, also, vouchsafe mercifully to grant unto thee ghostly strength, by His Holy Spirit, to withstand and overcome all temptations and assaults of thine adversary, that in no wise he prevail against thee; but that thou mayest have perfect victory and triumph against the devil, sin, and death; through

Christ our Lord; Who, by His death hath overcome the prince of death; and with the Father and the Holy Ghost evermore liveth and reigneth, God, world without end. *Amen.*”

COMMUNION OF THE SICK³⁹

THERE IS a good deal of common sense religion in the rubrical introduction to the office for the Communion of the Sick.

Rubric and reserved sacrament

There is nothing in this office that remotely suggests the administration of a "Reserved Sacrament." There is a good deal to indicate that this Church has not intended it to be lawful. Whether or not this is a defect in our Prayer Book, is a question upon which much may be forcefully urged on both sides. Certainly the rubrics allow such a shortening of the office in an emergency as will meet the necessities of the large majority of cases. However, were the reservation of the Sacrament for the Communion of the Sick the only issue in the matter, it would prove a distinct help to the priest—whatever it might be to the patients—on such high festivals as call for a large number of administrations in homes. In practical experience, however, this necessity for reservation is not largely in evidence. It is probably confined to large parishes, or to times of fatal epidemics.

Helpful to priest

Assuming what I have said in the discussion

of the Visitation of the Sick, let us here observe:

- | | | |
|-----|--|---|
| (1) | That it is (rubrically) the duty of the sick person to <i>give timely notice to the Minister</i> of his desire to receive the Sacrament, and to specify <i>how many there are to communicate with him.</i> | Rubrical requirements
1. Priest notified |
| (2) | The rubrics say there shall be <i>two at least</i> , except <i>in times of contagious sickness or disease when none of the Parish or neighbors can be gotten to communicate with the sick</i> , etc., when <i>the Minister alone may communicate with him.</i> | 2. "Two at least" |
| (3) | The sick person who, without culpable neglect on his own part, is unable to receive the Sacrament, is to be instructed by the Minister <i>that if he do truly repent him of his sins, and steadfastly believe that Jesus Christ hath suffered death upon the cross for him, and shed His blood for his redemption, earnestly remembering the benefits to be had thereby, and giving Him hearty thanks therefor, he doth eat and drink the Body and Blood of our Saviour Christ profitably to his soul's health, although he do not receive the Sacrament with his mouth.</i> | 3. Reception not necessary |

It would seem that there is in this rubric

The Sarum
rubric in-
comprehen-
sible

(3) (taken from the Sarum office) somewhat of a mixture of reality and metaphor. Some priests would prefer to remind the sick person of his most recent communion, bringing it down to the present in his consciousness; and then endeavor to effect spiritual peace and comfort by reason of our Lord's promises. It is difficult for a healthy mind to grasp the meaning of this rubric, and much more so for one diseased. The principle of interpretation raises the question whether the Sacrament of the Lord's Supper can be received "profitably"—or otherwise—without receiving it.

Disregard
of these
rubrics
general

The great diversity of conditions which a priest meets in our mixed and floating American communities has resulted in a rather general practical disregard of all the rubrics above cited. Sick persons who desire to receive the Sacrament and have no friends to receive with them are ordinarily not refused the blessed privilege because they do not happen to have a "contagious sickness." Priests knowing of sick communicants seldom wait for notification, but themselves arrange to administer the Sacrament. This, however, is not always easily accomplished, for reasons which we have discussed under the "Visitation of the Sick."

Promptness

When the priest makes an appointment for communicating a sick person, he should arrange to be at the bed-side promptly at the time

named; for it is not only injurious to a patient to wait in expectancy, but the visit of the physician and the giving of medicine may be involved.

It is very desirable that the priest should take with him all that he requires, *i.e.*, a "fair linen" (10 or 12 inches square) to spread upon a table or part of a table, a cruet of wine, a cruet of water,²⁵ a few wafers in a box, the chalice, paten, two purificators, and a small bowl or tumbler, and the office. It is desirable to wear cassock and surplice, but it is not absolutely necessary. (It is often inconvenient to find a room in which to vest.) It is much better to have a chalice and paten of some dignity of size, rather than the little "pocket set," which resembles in its case, both a camera and a homœopathic pill-box. It is less conspicuous on the street to carry a hand-bag, and you can so take all you will require.

What priest
should take
with him

Arriving at the house, make careful inquiry concerning the condition of the patient (if critically ill) and use your judgment in the matter of abbreviating the office as the rubrics permit. Conditions will also determine whether or not you should speak to the patient, before you proceed with the office. It is well to inquire, even in critical cases, whether the sick

Inquiries

person wishes to say anything to you in private ; but in event of an affirmative answer, the priest should encourage brevity and composure.

Preparation
for cele-
brating

The priest will place upon the table (or dresser, or wherever may be most convenient) the "fair linen," the chalice, paten, purificator, cruets, bread, and the bowl or tumbler. Pouring a little water into the bowl, he will cleanse his finger-tips, using one of the purificators. If the office is to be abbreviated, put the bread onto the paten and wine into the chalice before beginning, care being taken that no more wine is poured than will be required. It is well to have the office on the inner pages of a folded (and bound) card (5 x 7). This may be so placed as to be read without holding it. If a Prayer Book is used and relied upon, its back should be broken so that there will be no possibility of "losing the place." Such a misfortune is very unhappy in a sick-room.

Adaptation
of voice

There is no occasion upon which the adaptation of the voice is so important as at this time. It should be distinct, without a suggestion of nervousness, neither too low nor too high, too rapid nor too slow. If the patient joins orally in any portions, take your time from his utterances. Pronounce the absolution towards or directly over the patient.

Administer-
ing to
patient

Remember to communicate the sick person last. If the patient cannot swallow without

difficulty, and cannot be raised to receive the chalice, take a small fragment of a wafer (a spoon is useful here), dip it in the chalice, and administer, using the sentences as they stand in the office, the one immediately after the other; or, if your conscience allows—"The Body of our Lord which was given for you; and His Blood, which was shed for you, preserve," etc.

Concluding the office with the benediction, proceed as rapidly and quietly as practicable to dispose of the remaining Species, and to put away the vessels, while the people remain kneeling. The consecrated wine if probably contaminated by the lips of the patient, should be absorbed by a purificator crowded into the chalice. (This will immediately be reverently burned, or taken home and cleaned.) However, in ordinary cases of Communion of the Sick, the ablutions should be made as usual.

**Concluding
the Office**

After putting away the articles used in the office, step to the bed-side, and, unless the patient is strong enough to make further ministrations expedient, say the benediction from the order for the Visitation of the Sick, making the sign of the cross upon the forehead at the words "give thee peace, both now and evermore."

Committal

**Patient
left in
quiet**

Then leave the room immediately, and have everyone else do so who can be spared. The patient should be allowed a few moments at least for private prayer.

BURIAL OF THE DEAD³⁹

WHEN a minister is notified of a death in his congregation, he should go at once to the house. Being admitted, he should ask to see the family or those who are nearest to the deceased. (It is quite possible that they are resting. If so, leave your card, and name the time—by advice—when you will return.)

Visit to
home

Usually the coming of the minister into the presence of the afflicted is a hard moment for all concerned. There is no occasion in which the pastor is called upon for the exercise of his piety, common-sense, and sympathy, to so great an extent. Every case is different from every other. Standing side by side are frequently the saint and the infidel, the old and the young, the Churchman and the schismatic, the heart-broken and the indifferent. Sometimes all are of one sort and sometimes all are of the other sort. Where conditions can be apprehended in advance, the minister will have determined what he will do and say; but at other times he will convey his message by a pressure of the hand and a mere "God's way is best." Sometimes he will take the family, or some of them,

Trying
moment
for all

Demand
upon
minister

into the room where the body is lying and say the Lord's Prayer, the Commendatory Prayer, and possibly read the 23rd or the 130th Psalm, or Rev. 22:1-6, or some other passage of Scripture.²⁶

**Must
convey
strength**

In any and every case, the minister must convey strength. However he may be affected, he must be master of his own feelings. A matter-of-fact gentleness is much better than a trembling sympathy. Hysteria should not be mistaken for the agony which is often endured in silence. Frequently the most noise is made by some intruder, little concerned. The minister should address himself to the one upon whom the blow has fallen heaviest.

Visit brief

This visit usually must be brief. Do not expect any arrangements for the funeral to be discussed unless they are forced. Even in such case, ordinarily it is best to ask the one who has the funeral in charge to step out of the room with you. Before leaving the house, tell some responsible person to see that you are consulted before notices of the funeral are given out.⁴⁵

**Office
prohibited;
reasons**

Here it is important to observe that the use of the office for the Burial of the Dead is prohibited by the rubric, in the case of unbaptized adults, those who die ex-communicate, and suicides. The reason for this prohibition is twofold; first, the office, if so used, would not

only be inappropriate in the cases mentioned, but positively a travesty upon Christian doctrine; secondly, so associated it would cease to be, what it is, hallowed by its sacred associations in the household of faith.

While it is a question whether the Church would not be in a stronger and more consistent position if she refused the ministrations of her clergy at the burial of those who have refused to recognize her authority during their lives; yet it cannot be forgotten that the office is really designed chiefly for the comfort and edification of the living. That such comfort and edification can honestly be given in many cases, to the family of those who "have laid violent hands upon themselves," there can be no question; and no less certain is it that a priest may without embarrassment officiate at the burial of a baptized Christian who has committed suicide in a state of irresponsibility. However, in any case, the rubric should be obeyed, and such an office used for the occasion as may be found with some degree of authorization in one of the Priest's Manuals.²⁷ No unbaptized adult, no person dying ex-communicate, and no suicide should be buried from the church. In the last named case, unless the act of self-murder be beyond all question the result of insanity, the influence of such a burial from the church would be harmful, and the pre-

Irresponsibility

Unauthorized offices

Suicides not to be buried from the church

edent would be likely to cause the priest serious difficulty in the future.

Coroner's
verdict

Although we know that coroner's juries are frequently influenced by sentiments of sympathy in forming their verdicts, yet the Church must be law-abiding, and the verdict of the coroner's jury will usually determine for the minister the question of responsibility in the matter of suicide.

Improper
requests of
minister

The minister is often requested to procure pall-bearers and to "get a choir." There is no reason, ordinarily, why the undertaker should not render the former service, and the latter also, unless it is the church choir that is desired. Do not get into a way of being an undertaker's assistant. People frequently do not know what they are about, in arranging for funerals, and a minister can often direct them properly. Of course, he will do so in a most kindly way. As for the music, in most cases none is much to be preferred to that which is endured at home funerals. A boy to sing "Lead, kindly Light" is very nice theoretically, but he usually produces hysteria and other forms of grief. The woman with a sympathetic contralto, however she sings, generally produces the same effect. But *what* is sung is under the control of the minister. There are many beautiful poems as consistently heretical as an infidel would desire, and others as silly as possi-

Bad music

ble, which are sung "by request" or otherwise, in the midst of our office, at home funerals, simply for the lack of a little backbone on the part of the minister; and some of these poems are too long for endurance. If there must be music at the home funeral, have it Churchly, brief, and well rendered.

The office for the Burial of the Dead, following the Anglican office, is constructed with the primary expectation of its being said at the grave in "the churchyard." This is usually impracticable; but, of course, quite in order, and often preferable to a "home funeral." But there are certain practical reasons for the common custom of saying this office in homes, chief among which are the supposed convenience of the family. If the "funeral is private," only relatives and invited friends being present, as should always be the rule in cases of contagion, this reason is valid; but if the funeral is public, in most cases a "home funeral" is far more inconvenient to the family than one from the church. For, in the first place, it requires a house-cleaning before the service and throws the home into a prolonged distraction, opens it to the curious as well as to the friends, and in many cases prohibits the attendance of some who cannot find place in the house. A little experience will convince most ministers that, if the church is at all commodious, it is best

Where the
office
should be
said

that the Burial Office should be said there. Especially is this true if the deceased is a faithful communicant. If the minister presents the matter properly to the family, the church will usually be desired.

In the house; positions etc.

Where the office is said in the house, before beginning it, see that the singers know when to sing. Note where the family are, and take a position such that they may hear the service. (It is appropriate, but not always expedient, that they should be in the room with the body.) Ask the people to stand until the lesson. Again, ask them to stand for the prayers. If you say the committal in the house, step to the casket and raise your hand over it at the words, "We therefore commit," etc. If the undertaker asks you to "invite the friends to view the remains," or to "take a last look," thank him for his courtesy, but request him to make the announcement, if it is desired.

Minister goes to the house and then to the church

If the office is to be said at the church, the minister will ordinarily go to the house and be with the family, offering a prayer at the time the casket is closed. Sometimes it is best for him to remain in the room with the body and sometimes not, when the final leave-taking is made by the family. This depends largely upon whether he can be of service. He will precede the carriages to the church, and will have all in readiness. When the hearse arrives, the

choir will be either in the chancel or far enough up the aisle to allow the pall-bearers to enter the nave. The minister will precede the casket. (The provision of a wheeled bier is very useful, especially in a narrow aisle). The mourners follow, and are ushered into pews near the point where the casket is rested at the foot of the chancel steps. At the starting of the procession up the aisle, the minister begins the sentences, reading slowly, and with such pauses between them, as to finish the last sentence when he enters the chancel. Then he, or the choir, begins the psalms. They may be read or sung either antiphonally, or by minister or choir alone.²⁸ Or, the sentences may be read with usual rapidity, and the psalms begun whenever the sentences are finished.

Minister
precedes
the casket

Timing the
sentences

The congregation should stand until the beginning of the lesson. Perhaps it may be necessary so to inform a few people in advance.

Congregation
stands

The minister should read the lesson from the lectern, and should know how to interpret it by correct emphasis. Note the following emphatic words: 1 Cor. 15:20: *first-fruits*; 21, *death, resurrection*; 22, *die, Christ, alive*; 23, *own order, Christ, first-fruits, afterwards, are Christ's*; 24, *end*, (24, 25, 26, the pronoun "He" refers to Christ); 25, *enemies, last death*; 27, ("He," the Father; "His," the Son) *all things, He, put*; 28, *himself be subject*; 31, *I*

die daily; 32, what advantageth; 33, deceived; 34, some; 35, How, body; 36, thou, quickened, die; 37, not that body; 38, God, every seed his own body; 39, same, one, another; 40, celestial, terrestrial, glory; 42, so also, sown, raised; 44, There is a natural, spiritual; 45, soul, spirit; 46, not first, afterwards; 47, first, second, Lord from Heaven; 49, have borne, earthly, shall, heavenly; 50, inherit; 51, all be changed; 52, raised, incorruptible; 54, when, then; 55 (read as a question to be immediately answered in v. 55); 57, us; 58, steadfast, unmoveable, work of the Lord, not in vain in the Lord.

Apostles' Creed

The recital of the Apostles' Creed immediately after the hymn is appropriate, and especially desirable if the remainder of the office following the lesson is to be said at the grave—in which latter case the service in the church is often too brief to be dignified.

Benediction

At the conclusion of the service in the church, the appropriate benediction is Hebrews 13:20: "The God of peace, who brought again from the dead," etc.

Casket not to be opened in church

It is frequently expected that the casket will be opened in the church. So long as the custom prevails of having a corpse "lie in state" in the church, in the case of dignitaries, no good theoretical reason can be maintained for refusing to allow the corpse of a plain Christian, a modest privilege of a similar sort. However,

there are plenty of practical reasons why the casket should not be opened in the church, and there is no good reason why it should be. The undertaker frequently insists upon so exhibiting his handiwork. If it must be, let it be in the vestibule.

The undertaker will have been directed to remove the casket after the benediction. It is often impracticable to turn the casket without commotion. It is quite unnecessary that it should be turned. The minister should precede the casket to the nave door. There is no reason why he should go into the street in his vestments.

Turning
the casket

If the minister goes to the cemetery, as he usually will in a small town, he may use his discretion about wearing his vestments at the grave. If the weather is moderate, at least the cassock and biretta are desirable; but if it be winter, it is reasonable, and therefore right, to wear an overcoat; and neither a cassock nor a surplice is intended to be worn over or under that garment. And in this connection, let me say that the foolish custom of men standing bareheaded through a service in the winter about a grave, is worthy of the protest of the minister. The word quietly given to a few pall-bearers—"Put on your hats"—will be in order. Whether the committal is said in the church or at the cemetery, it is not necessary

Wearing
vestments

Unnecessary
exposure

"Earth,
ashes,
dust"

for the minister to throw earth or ashes on the casket. The meaning of the rubric is that while the grave is being filled in, the minister shall say the committal. The toy spades and silver bowl of mixed sand and ashes sometimes furnished by undertakers are simply silly.

If the body is to be immediately cremated, omit the committal, or use one authorized for the purpose.

If the funeral service is said in a home, you may use your discretion about wearing your vestments. Sometimes you will be expected to wear them; sometimes it is very inconvenient. There is something gained, perhaps, in confining the use of vestments—at any rate the surplice—to the church building, unless there is a special reason for doing otherwise.

CHURCHING OF WOMEN

THIS OFFICE has fallen into disuse except on rare occasions when it is requested. Indeed, its use has never been other than optional. The offering of the concluding prayer after an early celebration of the Holy Communion is quite satisfactory to nearly all concerned, and fulfils the intent of the office. Even that collect might be considerably improved upon to bring it more into consonance with the facts in most cases; for while it may be granted that there is great peril of accident during the time of pregnancy, the peril in actual child-birth can hardly in these days be called "great." Where, in exceptional cases, the peril has been really great, the collect is, of course, most appropriate, and the entire office is in order.

THE USE OF THE VOICE

Reading

BAD READING is a sin of ignorance which becomes wilful sin when persisted in after information. Of course education of the conscience enters into the discussion. Some men in every walk of life refuse to take a universal testimony as evidence of truth. They are like the Irishman who insisted that he was the only man in the regiment who was in step. Most clergymen are willing to become good readers. Perhaps a few are not willing. I know one or two of my brethren to whom the very sight of a Bible brings an apparent pang, and they drape their voices in mourning and use black rosettes for periods, festooning the song of Deborah and the triumphal psalms with long stretches of lugubrious color. I have head men weep at the killing of the prophets of Baal, and weep again because St. Paul bade the sailors be of good cheer. And you will never forget the man who, on the other hand, will have nothing dramatic in his reading of the Word of God. He just stands at the lectern, says "Here be- ginneth——" presses the button, and the buzzer works on until the automatic brake falls at the

**Wilful
ignorance**

end of the chapter. He thinks it ought to be read that way.

Now, I have never heard anyone speak of bad reading in the chancel, who has not thought the fault lay in the theological seminary. I want to adulterate that idea to some extent. It is too strong. First, let me say that good reading is dependent very largely upon a quick imagination. In order to read a descriptive narrative effectively, one must be able to form the picture the instant before the words are pronounced that are designed to reproduce it in the minds of the hearers. A man with a dull imagination is bound to be a poor reader, just as a man unendowed with a musical ear is bound to be a poor singer. Of course imagination may be cultivated, but it is a very long process and the results can never equal those of natural endowment.

Temperament enters largely into the matter. A nervous man will naturally read rapidly, and is likely to tie his words into bunches of three or more and toss them out to the congregation to untie and distribute. The phlegmatic temperament is marked in the reading of the man who plods along in a contented sort of way that seems to mean, "That is perfectly natural, and all's well that ends well—no reason to be excited

**Seminaries
not wholly
responsible**

Imagination

**Tempera-
ment**

and this is no place for the expression of private opinion.”

Malformation

Then there are the consequences of malformation of vocal organs and bad eyesight. Men so afflicted are under a permanent handicap. At best their reading can never be as agreeable as otherwise it might be. It may be amusing to imitate a man with a nasal twang or with a chronic catarrh, but it is not charitable.

In short, it ought not to be expected that all candidates for Holy Orders can be brought to the same or even to an approximate proficiency in the matter of good reading. Congregations calling clergymen will always have to take men with some weak points. Good theology may go with bad vocalization, and false doctrine, heresy, and schism with the most seductive eloquence.

Diversity of gifts

And yet there are other potent causes of bad reading that are commonly overlooked. A man arrives at the theological seminary at the age of about twenty-three. He can read a newspaper most entertainingly, a novel delightfully, but the minute he opens a Bible he becomes another man. Then he mourns, or groans, or he is flippant, ravenous, or, it may be, effeminate.

Imitation

It is enough to discredit the Scriptures, and I think it is one reason why our laymen don't like to read their Bibles; the associations are

disagreeable. But where does the reader get that idea of scripture-reading? I have looked into the matter somewhat, and I find as a rule fair ground for the belief that men who have listened to scripture-reading of a given type in their parish church for a number of years, unconsciously reproduce the style to which they have thus become accustomed. The style of reading is peculiar in its application to the Bible, and to the prayers of the Church, and to no other literature. There seems to be an assumption that the Word of God ought generally to be read superhumanly, and certainly unnaturally. The errors and faults of the clergy have, thus, a tendency towards their own perpetuation. It is a tremendous contract to place before the professor of homiletics to get out of a man, who is one of several in a class, in one twelfth of the time given to the curriculum in three seminary years, the faults which have been commended to him by the most sacred associations of twenty years, and which, consciously or unconsciously, he associates with vital piety.

Now what can be done in these premises?

Noting (1) that no clergyman can criticize his own reading without the assistance of a second person, at an early period in his ministry he should secure the advice of a competent critic, who will hear him read and preach in

**1. Monitor
Remedies**

the church at a regular service, and tell him candidly of his faults. A man of good intelligence, thus knowing what his characteristic faults are, even though he has had no elocutionary training, with the help of a good book on this subject, can make a marked improvement, if he can be made to realize that it is a question of success or failure in his vocation—as it often is. But no one ever becomes so proficient in reading as to leave no room for improvement. One falls into bad habits from time to time, and a friendly monitor is an invaluable help.

**2. Cultivate
imagination**

(2) The imagination can be stimulated and cultivated. Suppose the first lesson next Sunday morning is I. Kings 18. It is a magnificently dramatic passage. What are you going to do with it? First, you want to know what sort of a man Elijah was, what he looked like, what were the characteristics of his presence, whether he was of a nervous or phlegmatic or normal temperament; whether he spoke and acted under a nervous tension, or whether he was calm with the confidence of prescience of the outcome. You want to visualize Mt. Carmel, and the multitude of Israelites. You must know what the altars looked like, and see the gathering of the prophets of Baal; and so on with each actor and item in the narrative. Read the passage in your commentaries until you can see the whole scene in its dramatic progression.

Then be careful: don't try to *be* Elijah and the prophets of Baal; but being yourself, and with your own voice, in your own church, be enough affected to *interpret* the events to your hearers. Perhaps most of your good effects will be secured by changes in rapidity, pause, and emphasis. If your imagination is instructed, active, and if your vocalization is good, you are pretty sure to read such a passage, or any descriptive passage, in an edifying manner.

(3) The faults of nervous, monotonous, self-conscious reading can be overcome by private practice with a little assistance, by anyone who is in earnest in the matter. It will, of course, require patience to overcome a habit of perhaps thirty years standing; but it will not be so difficult as one might expect—allowing for occasional lapses.

3. Practice

(4) Malformation of vocal organs, whether congenital or acquired, are much more difficult to remedy. There are some men whose throats seem to close automatically every time they open the mouth. They seem to speak partly through the teeth and partly through the nose. They are heard with difficulty, and the tone produced is not pleasing. Persons with either malformations of vocal organs, or the equivalent, should put themselves under a competent instructor and daily drill. The closing of the throat caused by defective breathing and result-

**4. Training
in vocal
exercises**

ing in "clergyman's sore throat," can be corrected, if taken in time, by any competent singing teacher. If you find that your tone rises and gets thinner after you have spoken for half an hour, or that your throat aches, or that your voice is husky after a service, you have in any of these facts a warning that you are in need of vocal training. Do not neglect the warning.

Singing

Singing is an accomplishment; but it is not essential to effective work in the Ministry. However, if one tries to sing any solo parts in a service, he should learn how to do it *well*. Nothing is in worse taste, nothing is more injurious to devotion, than to hear a priest sing, *e.g.*, the versicles of an office, out of tune, or the "Comfortable Words" uncomfortably. In no sphere of the clergyman's activities is it more true than in music that "A little knowledge is a dangerous thing." Do not be too ready to believe that you "sing very well." Some one who knows may tell you—or someone else—that your effort is simply unendurable. If you can't sing, and you must have a "choral service," perhaps you can recite the priest's part on one note, if the organist helps you, and perhaps you can't. But these choral services are only desirable when they are sung practically faultlessly. To those who do not sing they are usually tiresome. The priest who, without competent training es-

says to "sing a service" is the same man who picks up the two ends of a broken electric-power wire. Only, unfortunately, he may do the former act more than once.

The following letter written by an "advanced" Churchwoman of many years' experience upon the dramatic stage, is very suggestive, and worthy of careful consideration:

Letter of
an actress

"I enjoyed the services very much at ——, but could not help feeling that asceticism, as I have seen it in the Church, at least, has its disadvantages; for these priests seem so weary, that the service is lifeless. It is almost impossible to hear them without great straining—their articulation is so bad. In fact I think it a vital error of the ritualists that, while they beautify the service of God in every possible way that appeals to the senses (which is quite right, for God gave us a sense of beauty, and its first-fruits belong to Him), and beyond that are careful that all this beauty shall have its spiritual significance, and treat it all in the most reverent manner, they seem to forget that these are only *accompaniments* to the Gospel message. When that is lost there is nothing left but a pageant, except to the initiated.

Asceticism

"Think what the Saviour's preaching must have been, with a congregation of 5,000 in the open air, all spell bound—not by oratory, but

by simple truth clearly enunciated: No idle repetitions, but words that burned into men's hearts and set them vibrating, because they felt themselves understood for the first time. That is the great thing for a preacher, to understand humanity; and this cannot be learned in the closet alone. There must be also intimate contact with human beings.

"I think it must be the fear of contamination that gives many priests their forbidding air of exclusion and seclusion. But in most cases an attitude only fosters the thing they wish to avoid, and is really selfish and cowardly, for they are holding themselves and their personal salvation above their mission and the salvation of others. For how can they save others except by going to them as Christ did? . . .

Attendance
at church
and theatre

"One of the priests remarked at an Alliance (Actors' Church Alliance) reception, that the smallest admission to the theater was 25 cents, while the Church was free. But I could not help thinking, if the same methods were followed in the theater that prevail in the Church, it would soon be empty. Every part which is unnecessary and unilluminating is cut out. To bore an audience is fatal. Not but that some people are bound to be bored by anything. But I am speaking of the aggregate. If a play is

hopelessly tiresome, it fails and must be taken off altogether.

“Of course the Church service cannot be treated like that, but the preaching can; and, if it is found that a man is hopelessly bad as a preacher, he should be given other work to do. But I believe that, if half the tiresome preachers would work to perfect their technique, as every actor who amounts to something must do, we would find the people who now go only to the theaters, flocking to the churches as well.

Work as an actor does

“In regard to the service itself, the nearest theatrical analogy to that is the Shakespearean play; which may not be tampered with in any of its vital parts. The only possible way to hold an audience, in the classic drama particularly, is to *give every word its proper importance*; and the more involved or less interesting a passage is, the more necessary it is to deliver it clearly; for if it is slurred, attention is lost and boredom follows. The moment players become careless, they are jerked up by a rehearsal, and they consume their best energies for their work. They could not succeed otherwise.

“Weariness in a performer (such as shown by some of our over ascetic priests) communicates itself instantly to an audience, and carelessness is unpardonable. Why should not the same principle be remembered in the reading of the Church’s beautiful service? I know a man,

Weariness is infectious

not a religious man, whose sensibilities were racked and his prejudices deepened by a self-sufficient, metallic rendering of the Burial Service over the body of a very dear friend.

“No one is more sensitive to mechanical reading than an actor, for he, too, has lines not his own to deliver, and knows that, if he is to make them real to his hearers, they must be real to himself at the moment of utterance. How much more so, the word of God!”

PREACHING

PERHAPS it may be said that preaching is the connecting link between the priestly and pastoral functions. That is to say *real* preaching—the kind St. Paul referred to when he said (II. Cor. 4:5) “We preach not ourselves, but Christ Jesus.” It is a question whether the few priests ought to be dignified even by referring to them, who having no developed gifts as preachers, or being too lazy to prepare sermons which people will listen to, speak of preaching in its ordinary and historic sense as of practically little importance. “The great Office of the Eucharist,” say some, “is the most majestic sermon that can be delivered by human lips,” etc., etc. “Why preach a sermon,” say others, “when all the people want is to come together to pray?” Depend upon it, there is laziness, incapacity, imbecility, or some form of maudlin and unmanly sentimentality back of every such utterance. Just take your concordance and review the texts on “preach” and its derivatives. The priest who hides in his eucharistic vestments, secure of being able to read an office and administer a Sacrament without the least drain upon

**Preaching,
the link
between
priestly and
pastoral
functions**

**Laziness
decries
preaching**

his virility, ought to follow St. Paul in his wonderful missionary journeys. A shipwreck, a night and day in the deep, a few stonings and beating with rods, might make a real man of him, and enable him to understand the logic of Romans 10: 15.

Remedies
for
ineffective
preaching

We shall have little to say upon this subject because it is a department of learning and practice upon which many excellent books are readily available. If, however, a priest feels that he is deficient in ability to write or deliver a sermon forcefully; if upon experience, he finds his congregation going to sleep under his average "effort," let me urge upon him to try one of several remedies; First, are you writing sermons easy to set to music, naturally rythmical, so that you can, and do, sing-song them, or whine-whine them? If so, come down to earth and listen to an Irish foreman talking to a street gang that he wants to do something. Get a good hard sin that needs smashing, and put it before your congregation so they will hate it with good Petrine venom, show them the tools, and leave them to attend to it between Sundays.

Show up a
sin and
show how to
"smash it"

If, conscious that your congregation are gentlefolk of delicate sensibilities, you have fallen into a way of not asking them to take any interest in anything this side of the pearly gates; wake up some morning, and read the *Spirit of Missions* through. Then mark the most sig-

nificant anecdote in it—one that will keep wardens and vestrymen awake—and, without apology or permission, just give them that story and ask them what they think about it. Don't be in a hurry to tell them what you think about it. Don't say just yet what "we ought to do." Wait till someone comes to you and asks some questions. Then tell them about some other Church work. It may be as well not to use the word "missions" at all. Under no circumstances say "foreign" or "domestic" missions. So many battles have been won by stingy, godless, ignorant men, so many banners with this inscription have they captured, that its very mention arouses them to resistance. Call it Church-work, or Church-extension. Use Pauline diplomacy, and if you want the interest of one particular man, remember the sermon on Mars Hill.

**Anecdote
from
mission
field**

Get yourself interested before you try to interest others. And how do you become interested enough to attempt anything? There is little power in the approach of a man who says to you—"Brother, you ought to be good. You ought not to cheat, or to lie, or to swear, or to eat too much; or to spend money on cigars or soda-water or candy, while heathen are lying in darkness and the shadow of death." But if a live man or woman presents to your consciousness a thing of moral, mental, spiritual or material beauty—near enough for you to have a

**No interest-
ing others
without
interesting
self**

Mush

Generalities
narcotics

Show
beauty of
virtues

Present an
incentive

The sermon
a reflection
of the
preacher

chance of getting it—you will move. Generalities, especially negations, are narcotics. Men lie because they established the practice before they really understood that there was any beauty and strength worth having in the truth. Men swear because they formed the habit before they realized the attractiveness, reasonableness, and power of reverence. Men waste money because they really feel no incentive to use it better. Now that these habits are established, the preacher has, first *to want* to overthrow them, and to want to with a wholesome, manly, God-loving earnestness; and then he must expect to have to present a genuine dynamic in the way of an incentive strong enough for the case in hand. He has got to preach a sermon that he feels from soles to scalp. It will not be in blank verse with a rhyme at the end scouted out of "Golden Thoughts."

Remember, too—and it may help your modesty—that the sermon is at least the reflection of the man. If he loves to preach about the Love of God, and never delivers a powerful sermon on the subject, it is good evidence that he does not feel the power of Divine Love, but only a certain—or uncertain—aspect of it. If he likes to get his material, and a good many long quotations (not clearly marked as such in the delivery) from some printed sermons of great men, you may depend upon it, that he is a better fol-

lower than leader. The people will understand that after a while. Of course it is better that it should be so than for a man with a corporal's capacity to attempt to be a general; but it is a pity that a corporal should not endeavor to fit himself for the office of a general when he finds himself in that responsibility. If a man preaches from preference on topics of relatively small importance, such as matters of ritual, why women should wear hats in Church and why men shouldn't, how many Churchmen signed the Declaration of Independence, what the Pilgrims would have done if they hadn't landed, and why men don't come to church, his anxiety to save souls after the example of his Master will be correctly measured.

Small
topics

If a preacher wants to carry conviction he must not be caught on the wrong side of an argument. One such mistake will discredit him for an hundred sermons. There are enough great, mighty truths, accredited by Holy Scripture, General Councils and universal acceptance by the Church to furnish him with sermon material. These, and clear, complete and forceful application of them to contemporaneous and local conditions, will be the topics of a man who realizes that he bears a commission from God and from the Redeemer of mankind.

Bad argu-
mentation

Do not preach what are merely your own, or your "party's" notions, as God's word.

Iconoclasm

Never preach a sermon in which you ridicule or wreck with apparent pleasure the pious beliefs of others. Never break down anything without building something better and stronger. If you preach positively with sufficient strength and clearness, you will never have to preach negatively. Show the beauty of truth and righteousness, and you need make few ugly pictures.

Various classes addressed

Remember the different sorts or classes of folk in your congregation, and then remember the stranger in the back seat. Reach them all in the round of a few sermons if you cannot do it in one.

Impudence of no preparation

Just a word about the machinery of a sermon. You have either written it and have the manuscript, or you have notes. Perhaps you are relying upon your phenomenal memory. Maybe you are impudent enough before God and man, to go into the pulpit without decent excuse, to deliver God's message, confident of a tongue hung so that the least mental wave will wag it. (Some call that "inspiration.") If you have written your sermon, you will have read over your manuscript so as not to be confined closely to it. You will be able to deliver sentences, perhaps paragraphs, looking at your congregation. The leaves should be large enough so that you will not seem to have one hand under permanent engagement. It is better, if the desk of the pulpit will permit, not to

Reading a sermon

tie the leaves together, but slide them off to one side.

If you have notes, follow them—if they are worth following. Otherwise you will preach in a rambling fashion, and too long or too briefly. If a man is saying anything worth listening to, a congregation is not diverted by a moment's time taken in honestly looking for the next point—if it is a real division of the subject.

**Follow
notes**

If you have memorized your manuscript or your notes, be careful that the effort at recollection does not give to your congregation a suggestion of artificiality. If you are speaking without preparation, unless you have really been unable to prepare yourself, ask God and the congregation to forgive your impertinence.

Memorizing

A prayer for the help of the Holy Spirit and for the will to be but a voice, is always helpful immediately before the sermon. If nervous, breath deeply and slowly three or four times before entering the pulpit. Say the invocation with bowed head, facing the congregation, and if the sermon is written, as you open it. Try and keep a relaxed throat, and a carrying quality of tone throughout the discourse. Do not become so impressive as to make your voice inaudible or disagreeably noisy, especially towards the close of a sentence. (Speakers imitate

**Prayer
before
beginning**

Nervousness

Invocation

**Relaxed
throat**

Ascription

others' faults as well as virtues.) The ascription is said toward the Altar. This, after a wretched sermon, seems almost sacrilege. A prayer composed as a part of the sermon, delivered from the pulpit, is far more impressive and valuable devotionally; and it may assist in keeping the points of the discourse in the minds of the people throughout and in spite of the anthem which usually follows.

THE PARISH REGISTER, ETC.

The canons of the Church declare that—

It shall be the duty of every Minister of this Church to record in the Parish Register all Baptisms, Confirmations, Marriages, Burials, and the names of all Communicants within his Cure.

Extracts
from
Canons

The registry of every Baptism shall be signed by the officiating Minister.

Every Minister of this Church shall make out and continue as far as practicable, a list of all families and adult persons within his Cure, to remain in the Parish for the use of his successor.

(Marriage.) *Every Minister shall without delay formally record in the proper register the name, age, and residence of each party. Such record shall be signed by the Minister who solemnizes the marriage, and, if practicable, by the married parties, and by at least two witnesses of the marriage.*

The records of a parish are not only interesting, historically, but are often valuable in civil processes for establishing rights and titles,

Value of
Register

proof of legitimacy, and for the punishment of the guilty.

Few churches are provided with fire-proof safes or vaults. Every one of them should be so provided. The parties whose names are recorded in the Parish Register have a right to expect that their interests will be safeguarded by ordinary fidelity to the trust given and accepted.

**Form and
contents of
register**

The Parish Register should be in one of two forms: first, a large, strong volume, properly printed with headings and spaces, for a list of (1) families and members of the same, so designed as to allow notes of changes without complete erasure; (2) adult individuals not recorded in families; (3) who, of these, have been baptized and confirmed; (4) a list of Baptisms, with spaces for place of birth, date of birth, date of Baptism, names of parents, and sponsors or witnesses, and their addresses, and signature of officiating minister; (5) names of persons confirmed, their addresses, and Bishop officiating; (6) names of persons married, their ages, whether baptized or confirmed, date and place, whether married before; if so, name and date of death of the person deceased; names and addresses of two witnesses; signatures of bride and groom, witnesses, and officiating minister; (7) name, age, and previous address of deceased person, single or married, date of death, cause,

place of funeral, date and place of burial, signature of the officiating minister.

Second, in large parishes it is more convenient, and often a necessity, that there shall be a separate book for each class of above named records. This is particularly desirable when the number of any kind of ministration is abnormally large, thus sometimes closing the volume when but partially filled in other departments.

The card-system, now so largely in use, ought not to displace the Parish Register as a bound and permanent volume. It is very desirable to use the cards as a working convenience in the matter of following changes in families; but the Register should be posted from the cards at least annually. Unchangeable records should be entered immediately in the Register. Negligence in this matter is often serious in its consequences.

Card system

When a minister enters upon his work in a parish or mission, he should find a Parish Register posted and correct to date. Such, however, is not often the case. The departing minister has so many personal matters to attend to, that he has neglected one of the most important of his duties. But, at best, this Parish Register will appear to the incoming minister as an inadequate representation of actual conditions. One minister will never drop a communicant

Working lists

from the roll so long as the said communicant is alive and has not been canonically transferred; another will drop every name that does not represent a communicant actually faithful to his duties as such. Hence in some cases the lists will be overloaded, and in other cases not fully representative of the congregation.

It is a good plan, therefore, where there is no other guide than a Parish Register, to take it at its face value; and make a card-index of the (1) families and (2) individuals not in families; (3) confirmed persons; (4) men; (5) women. Then proceed to hunt out these persons. In a similar effort I once called upon several who had been dead for a number of years, many who had moved so long ago that the occupants of their former homes did not know of them, and some whose names had been recorded in the Parish Register without their knowledge or consent.

Posting
card file

Work on this index, adding to the cards daily such additional information as you can secure, and drawing out such cards as you will retire to the departments of "Dead," "Removed," "Disappeared." New families created by marriage will need new cards, and the old family cards will be altered accordingly.

Blotter

Have at hand in the church a book suitable for jotting down in pencil any memoranda that may occur to you in your working or leisure

hours, but particularly after you have greeted the congregation upon their entering or leaving the church. Many strangers may be met at that time, and to get their names and addresses on a pad of paper in your cassock pocket, should be one of your cares. Enter such names on your blotter. An entry may read "John Smith—red moustache—wife—glasses—thin—son Charles about 14, not confirmed—mole—816 Carroll Avenue."

Don't try to get the whole family history in the vestibule. You will lose someone if you do. Put these people on your calling list for the week, and when you call, get all the data. Afterwards, make out cards.⁴⁶

In the ordinary parish or mission, the pocket calling list is not so large as to require more than an alphabetical arrangement of surnames; but in a large parish a street index as well as a surname index in the same book is most helpful. They can be had of Church publishers, or will be made by any manufacturing stationer.

While there is such a thing as having such a complicated system of registrations that it will take all one's time to keep it posted; yet even another arrangement of cards is useful, viz., one in which all families and individuals are arranged in such an order that they may be visited in routine with the least loss of time and

**Pocket
list**

**Supplement
ary index
for noting
visits**

strength. If one will hold himself rigidly to this order, at a glance he can tell just how far he has gone since the date indicated on Card 1. If a special reason should cause him to deviate from the path laid out, go back to the point of deviation and go on with the established order.

After visiting, whatever the occasion, enter the date upon the card. This system enabled a minister of my acquaintance to prove the falsity of a charge made by one of his vestry that he had neglected the sick. He showed that he was very unusually faithful as a visiting pastor. But the ordinary value of this posting lies in its monitory use to the minister. It will tell him that he is going too frequently to one house, and not so often as he should to another.

Posting
the
register

The lists of families, individuals, and communicants, contained in the Parish Register should not be posted oftener than once a year, in a small and fairly settled parish; but in a large or rapidly changing parish, twice a year may be advisable. This, of course, presupposing that some sort of a careful and complete record exists elsewhere every day of the year.

The Anglican Prayer Book contains a rubric requiring communicants to receive the Holy Communion at least three times a year, Easter being one. The purpose appears to be to name a minimum amount of devotion which the Church is willing to accept in her discipline as necessary

to "regular" if not "good standing." There is of course good reason to expect every communicant will desire to receive the Sacrament at these periods. And there ought to be some way by which a minister can keep account of such evidence of spiritual vitality amongst his people.

In a large congregation, it is impossible for a minister to remember whether he has seen all his recorded communicants at the Altar within a year. And some may be receiving the Sacrament at other churches, in or out of the city. Some ministers, therefore, send out with their letters at Christmas or Easter, or both, a card which is to be returned, stating where and when the communicant received at the day (or within the octave) named.⁴⁷

**Communi-
cant cards**

A communicant in good standing, removing from one parish to another shall be entitled to, and shall procure from the Rector or Minister of the Parish or Congregation of his or her last residence, or if there be no Rector or Minister, from one of the Wardens, a certificate stating that he or she is duly registered or enrolled as a communicant in the parish or congregation from which he or she desires to be transferred; and the Rector or Minister or Warden of the Parish or Congregation to which such communicant may remove shall enroll him or her as a communicant when such certificate is presented, or on failure to produce such certificate through

**Canon on
Transfers**

no fault of such communicant, upon other evidence of his or her being such communicant, sufficient in the judgment of the said Rector or Minister. Notice of such enrollment in such Parish or Congregation to which said Communicant shall have removed, shall be sent by the Rector or Minister thereof to the Rector of the Parish from which the Communicant is removed.

The following article, taken from the *Diocese of Kansas City*, is so good that I venture to appropriate it and commend it to your use:

No dismissal
from
Church
membership

“A letter of transfer to some other religious body, or of dismissal from membership in the Church, is sometimes asked for. The following is, substantially, the reply to such a request:

“My Dear Mr. N.—You have asked me to do something Almighty God could not do. You were born the son of your parents, your family is something you cannot cease to be a member of. Nothing you, nor they, nor even God Himself can do could make you anything but a member of the family. You may call yourself by another name, live apart from them, refuse to acknowledge them, act so as to be disinherited by them; but the fact remains you are still the son of the family and always will be.

“In just the same way you were born by Holy Baptism into the One, Holy, Catholic

and Apostolic Church, which is the family of God; and it is as impossible for you to leave it as it is to leave your human family. You cannot cease to be a member of the Catholic Church. You may call yourself what you please, do or believe what you like, you may be excommunicated, that is, disinherited, but you cannot be unborn, you cannot get away from the fact that you are a member of God's family.

"The only way one can come into the Catholic Church is by being baptized, born into it. Belief and conduct do not make one a member of the Church any more than believing you were the son of the family, and living like they lived, would make you such. It is the fact of birth, not of faith or manner of life that makes you the son of the family either of man or God.

"There is only one Church, the Holy Catholic Church which Christ established. All other Christian organizations, call themselves what they will, are societies established by men, and have come into being long after Christ was on earth; so they cannot be the Church He established. There are three divisions of the Catholic Church: the Eastern, Roman, and Anglican. One may pass from one into the other, or be transferred from one parish to another,

but no one can be dismissed from the Church or handed over to any human society.

“Canon law requires every priest to be attached to some diocese, so every layman is expected to be attached to some parish. The Church knows no such thing as either a priest or layman released from membership somewhere: hence dismissal from the Church is impossible. You can be transferred to another parish, but not dropped from the Church.

“You may refuse to exercise, or may be excluded from, the privileges of membership in the Church; but you can never cease to be a member of it, either in time or eternity. Forsake Her if you will, but Her door will be always open for your return, and a hearty welcome will always await your homecoming. I pray God it may not be long delayed.”

**Reports to
the Bishop**

A canon of General Convention says: *“It shall be the duty of every Minister of this Church in charge of a Parish or Congregation, or, if there be no Minister in charge, of the Churchwardens, or other proper officer, to prepare upon the blank form adopted by the General Convention a report for the year ending December 31st preceding, and to deliver the same on or before the first day of every annual Convention to the Bishop of the Diocese or Missionary District, or, where there is no Bishop, to*

the presiding officer of the Convention. This report shall include the following information: (1) the number of baptisms, confirmations, marriages, and burials during the year; the total number of baptized persons and communicants at the time of the report; (2) a summary of all receipts and expenditures, from whatever source derived, and for whatever purpose used; and (3) a statement of the property held by the Parish, whether real or personal, with an appraisal of its value, together with a statement of the indebtedness of the Parish, if any, and of the amount of insurance carried. And every minister not in charge of any Parish or Congregation shall also report his occasional services, and, if there have been none, the causes or reasons which have prevented the same. And these reports, or such parts of them as the Bishop may deem proper, shall be entered in the Journal.

The Fiscal year shall begin January 1.

All accounts, having to do with the receipt, and expenditure, or investments of money of all church organizations, shall be audited at the close of each year by a certified public accountant; provided, however, that if the amount of income for the year, as shown by the account, shall be less than \$3,000, or if a certified public accountant is not available, the audit may be made by an accountant bookkeeper in no way connected with the subject matter of the account,

This is ordinarily a considerable task, and it is often shirked. Like several other canonical duties, it tests the character of the minister for honesty, systematic thoroughness, and punctuality. It means that he must have his parish lists posted up to date, and be ready to account for every soul in his cure. He must see that the parish treasurer has his accounts accurately kept, the funds properly distributed, and balanced. He must have certified to the accuracy of the accounts—the totals of which he will report—of all organizations in the parish. It is unhappily true that now and then a minister has been known to have been influenced in making his report by a desire to make an appearance of parochial strength or weakness not justified by the facts. Failure to make these reports accurately and promptly will interfere seriously with very important administrative functions of the diocese and national Church.

**Vestry
report**

The minister should also be prepared, and see that the officers of his vestry are prepared, to make to the Bishop on the occasion of his official visitation of the parish, any reports that he may call for. It is the Bishop's prerogative in visiting the congregations of his diocese "*to examine their condition, inspect the behavior of the Clergy, administer Confirmation, preach*

the Word, and at his discretion celebrate the Sacrament of the Lord's Supper."

Where an elaborate service is planned by the minister or choirmaster on the occasion of the Episcopal visitation there is frequently some disappointment unless the Bishop's wishes in the matter have been first ascertained.

PASTORAL VISITS

Pastor is a
shepherd,
ergo
a visitor

YOU WILL OBSERVE that our Lord's most graphic simile of Himself is, "I am the Good Shepherd; the Good Shepherd giveth His life for the sheep." He tells us how the good shepherd leaveth the ninety and nine already in the pasture, and goeth after the one which is lost. So, in the ordinal, the Church charges the deacon to *search for the sick and the poor and impotent people*, and directs priests to *seek for Christ's sheep that are scattered abroad*. This means pastoral visiting.

Pastor and
congregation
co-operate
in visiting

It is very important that the congregation and minister should coöperate in this matter of visiting. The congregation should be taught, if necessary, that the first duty of the minister in the matter of visiting is not to those who may be regarded as the faithful part of the congregation, but to those who have become careless and unfaithful; and after these, to those who have never known the Master. Putting the matter in the right light before your people, you can secure the services of many of them in helping you to "canvass the parish," urging wanderers to return, and strangers to come to

the services of the Church; while all, knowing that you are actually doing the first pastoral duties first, will pardon a long delayed visit upon themselves.

This whole matter of pastoral visiting should stand upon a much higher and holier plane than it often does. It is not merely a concession to an unreasonable demand of the people; but it is an act of obedience to the command of Christ. There is a divine law back of the fact that "a house-going parson makes a church-going people." When a minister goes to visit anyone, it should be in the spirit of a prayer that his words may be acceptable to God and helpful to the person addressed. He should have a consciousness that certainly at such a time "for every idle word, God will bring him into judgment." If, instead of bringing back the lost into the fold, he drive one away from it; if he call in vain because his voice is that of a hireling and not a shepherd, he may bear forever the responsibility for a lost soul.

It is undoubtedly true that some may have a vocation to other ministerial duties, and not to those of the pastorate. But if a man accepts pastoral responsibilities he must not shirk them.

There is a time when all ministers feel it a hardship to go out and make parochial visits. The unfinished sermon, or Bible class lecture,

Pastoral
visiting a
sacred
duty

Difficulties
must not
deter
pastor

the interesting book or the inclement weather detains them. But where a pastor, after some experience, habitually yields to the inclination not to go, because he thinks it is a waste of time, it probably *is* so—a waste of his time and that of his people. If he goes they will regret it as much as he. The minister should either become converted to his vocation, or be relieved from its responsibilities.

Pastor's
helpful
discoveries

It is a habit of human nature to make the best showing possible when in company. Everybody puts on his best clothes to go to church. There are congregations in which the best dressed women are amongst the poorest, just because they have on the clothes that rich relatives hand over quarterly. Vestrymen often think these people should give more money to the Church. The minister should be able to guess at the situation, having been in the home, and, possibly having been verbally enlightened. The cases are not few in which the men do not go to church because they have but one suit of clothes, and it doesn't go well with the family attire. Many are the delayed baptisms and confirmations arising from inability to buy the clothes. Many are the "occasional church-goers" who think they cannot afford to rent sittings or pay a weekly pledge. And many are they who suffer, more or less innocently, from the adverse criticism of the church "pillars,"

because they are trying to "keep up appearances" in the community.

Now a minister with tact and sympathy can do a great deal towards amalgamating such people with the congregation, securing such mutual understanding as he may, without violating a confidence.

Then there are the ancient wounds, sometimes kept open by children's children. To know what these are at first hand, one must know the people and the battle-ground. Some pastors decline to hear any recital of any alleged misdoing other than that of the complainant. To suddenly gag a mouth opened for the relief of the mind, is a capital operation that should not be resorted to in the first instance. The pastor ought to be able to trust himself not to repeat parish gossip. The fangs will be more safely removed after the venom has been discharged.

Hearing
gossip

But in such cases—and in all cases—be careful not to offend the speaker's sense of justice by taking the part over strongly of the person spoken against. Unless you are *sure* from adequate knowledge, that malicious injury is being wantonly done, and that such injury is habitual, do not severely rebuke the speaker. Even in such a case, never lose your temper, but speak judicially, kindly, firmly, and, if possible, endeavor to bring the speaker to a better

Being just

mind before leaving. Such cases are not infrequently met with where there has been a parish row under a previous rector. Then they will appear early in the new incumbency.

**Giving
confidences**

Let me especially warn you against giving any confidences until you thoroughly know your people, and then only where some important end is to be secured. Above all, never let a confidence given by you reflect upon your good sense, your integrity with respect to truthfulness, or your ability to keep a secret. Never be so proud of your weaknesses or of your virtues that you scatter the knowledge of them like garlic or roses in your own path. The people will find out both soon enough.

Moreover, even the most trustworthy persons in your parish will admire the self-control of a pastor who can get along without sympathy in those sorrows which are distinctly personal, and in those difficulties which it is his business to meet and overcome. This does not mean that one may not wisely seek counsel and advice in issues grave enough to affect parochial interests in a large degree, and where coöperation may secure needed assistance. Sometimes, during pastoral visiting one may unite a parish in a common purpose by effecting a spirit of coöperation with the pastor in an issue in which

he alone could do little. But in such cases one must be on his guard against starting a prairie fire.

Parochial visiting should proceed, as far as possible, systematically. There are four kinds: (1) to the sick; (2) for spiritual counsel; (3) for acquaintance' sake; (4) for inquiry or solicitation. These will not necessarily be made in the order above named. Indeed one visit will often serve two or three purposes. But, visiting the sick always takes precedence; after that will come other occasional visits in the way of embracing a passing opportunity. Then go to your list of unfaithful communicants. When you have done your best with it for the time being, look at your list of those who have no religious status in the community. After you have made a reasonable effort in that direction, look over your list of faithful communicants to see if you can find one or two men or women who will follow up what you have done and add their influence. Indeed, if the pastor works along that line he is likely to get all of his communicants busy in missionary work, and meantime, to have called upon all his "regular congregation."

Such a method of procedure will give character and purpose to his visiting, and will keep

**Systematic
visiting,
four kinds**

**Method of
procedure**

**Advantage
to pastor**

the conversation in wholesome, helpful, religious channels.

**Previous
announcement**

In some city parishes, the pastor either announces to his congregation, or sends notice by mail, saying that on such afternoons in the week he intends visiting the people of his congregation who reside in certain named blocks. This is usually a precarious procedure, but it is sometimes effective of good results

**Effective
spiritual
counsel and
common-
sense**

Of visiting the sick I have spoken elsewhere. Of visiting for spiritual counsel much might be said. This is the real business of the pastor; but it requires more than a spiritually minded pastor to make a success of it. It requires a man of good common-sense and with a fair knowledge of human nature. To take a woman from a half-finished baking or washing, or from the dressing of the children, and to engage her in conversation upon the state of her soul, will probably be unproductive of the best results. If the man has sense enough to tell her he will return at some hour she may name, on that or some other day, he will make a better start. But even then he must be able to establish a point of contact in something of mutual interest. One cannot expect to do good and to be welcomed a second time, if he goes into every home with a set speech, lecture, sermon, or prayer. Desirable as it may be that the people should always welcome their pastor imme-

diately into their confidence, they will not do so as a rule. Confidence must grow; it cannot be forced. If the pastor does not know the person well, or know something about the person's spiritual or material affairs, he must discreetly draw out such information as will give him a ground and direction for approach. It is, therefore, probably necessary that his first visit will have mostly the nature of a visit for acquaintance sake; but it need not be devoid of some words upon a spiritual theme, that will remain in the mind of the one addressed.

Visits for acquaintance sake are made either upon strangers or upon those who are practically such. Do not be too inquisitive. If you are newly arrived in the parish, don't criticise anything or anybody, but express your pleasure in everything possible, and also your hope that everyone will find something he can do for the work of the Master and His Kingdom. Keep that idea in your mind, and convey it to all—*do something for the Master*. If it is to come to a service, do it not only to worship God, but as an example to someone else. If it is to attend a guild meeting, do it not only to become acquainted, but to promote acquaintance, and to further the work of the guild. People like to feel that they are helping.

Visiting for information or for solicitation will be introduced in a business-like way. Say

Furthering
acquaintance

Information
and
solicitation

what you came for. Don't begin like a cheap book-agent by the mention of a mutual friend, and gradually wheel around to the pad in your coat pocket. If you are starting a Men's Club or a Girls' Friendly Society, soliciting money for any purpose, get at it first, if it is first in your mind. If you do not, it will be said: "Yes, he pretended to call, but he really came to get," etc.

**Retain
ministerial
dignity**

In all visiting, be natural, but be at your *best*. Never throw aside the dignity that belongs to a minister of Jesus Christ engaged in His official business. Do not lower yourself to anyone's plane of conversation. But do not be so supernatural that you cannot bring them to yours. Some ignorant, uncouth persons are often living on a really higher plane than some clergymen. They will never be attracted to a pastor to whom they cannot "look up." Simple language, simple dress, simple, adaptable habits, easily accommodated to the elegant drawing-room, and to the poverty-stricken hovel, must be cultivated.

**Avoid
boring**

And don't bore your people—especially the ones you like best. Do not imagine that because you are warmly welcomed, and are requested not to "be in a hurry," that your visit has been mutually agreeable, or that the hosts have not said "He is a sticker," when you have gone. And remember this, too, that there is not a man

or woman in your parish deeply interested in the success of your work, who will not wish you would put in your time elsewhere, if you call on him or her merely for your own pleasure. Many a clergyman has disgusted the man chiefly instrumental in calling him to his cure, by getting too familiar with him at the expense of a wide, average acquaintance with the people of the parish.

1. Use simple calling cards, written or engraved, not printed.

Require-
ments of
good taste

2. Wear sole-rubbers, in wet weather, and remove them before entering a parlor. Don't spoil good furniture by wet clothing.

3. It is a good plan usually to say at once, "Please tell me if my visit is in danger of interrupting your convenience in any way"; and act upon the reply. Your consideration will be appreciated. Under ordinary conditions twenty minutes is a long enough visit for a busy pastor and parishioner. Ten minutes is often too long in a business office.

4. Do not lounge, tip the chair onto its back legs, or in any other way take the initiative in "making yourself at home." And do not rest your head on the wall—your hair contains enough oil to leave your mark.

5. Then *go* when you *start*. Don't show

ill-breeding by saying, "I must go," and settling down again, or by getting your hat, and standing at the door, conversing.

THE ECCLESIASTICAL CORPORATION

AS REGARDS the holding of property and the fulfilment of contracts, the law of the Church must conform to the law of the state in which the property is held or the contract made.

Canon law must conform to civil law

It seems still to be an open question whether the parochial corporation should be that body composed of such members of the congregation as under diocesan canons are entitled to vote at the Annual Meeting of the Parish; or whether it is that body composed of the Rector, Wardens, and Vestrymen, known as the Vestry. In some states it appears that the statutes favor the former idea, and in other states the latter.²⁹

Whether parish or vestry is the corporation

However, there is no question but that, whether the canon law of the diocese concerned makes the former or the latter body the corporation, the vestry in all cases are the trustees for the congregation, and are empowered so to act in all matters in which they are not expressly restricted by canon law, civil law, or parochial by-laws.

Vestry is Board of Trustees

It is characteristic of most Churchmen when they have once become incorporated as a parish,

Responsibility left with vestry

have acquired property, and have settled down into the rut of doing a slow business, that they absolve themselves from all further responsibility and interest in the parish as a corporation. The vestry, once elected, runs the business end of the parish, and the rector the religious end, or *vice versa*; and there are enough vestrymen out at the annual meeting of the parish to reëlect themselves for another year, or their successors, if a canon so requires. This is not peculiar to parishes, but is the custom in most corporations where matters are running satisfactorily to the stockholders. And there is nothing gained by throwing a stick into a pond just to count the ripples.

Congregation's
responsibility in
election of
vestry

But it is always important to keep the really thoughtful, religious, and energetic people of the parish mindful of the fact that as members of the parish,³⁰ they are responsible for the conduct of the vestry just so far as their influence goes at a meeting of the parish, and particularly at an election. It is from the lack of a sense of personal responsibility on the part of the laymen of the congregation, that the Church at large suffers, in comparison with some other religious bodies. Whenever an opportunity is afforded for arousing and deepening this sense in level-headed Churchmen, it ought to be made the most of. Such an opportunity is the annual meeting of the parish; and it is

desirable, also, that other opportunities should be made at special meetings called by the vestry for the purpose of submitting propositions of considerable moment to the parish, even though they may lie wholly within the jurisdiction of the vestry.

Annual meeting of parish

Unless otherwise ordered by civil statute, the rector will be the chairman of the parish-meeting. He will call it to order, first noting whether or not a canonical quorum is present. If not, he may ask for a motion for adjournment to a specified time and place. Otherwise, he will engage the congregation in prayer, and immediately following, receive nominations for a secretary or clerk. It is usually desirable that this officer be the same person as he who holds the office of clerk of the vestry, and that the minute-book be the same as the minute-book of the vestry. For the two bodies have frequent occasion to consult each other's records, and the clerk in each case should be familiar with both. However, if there be no by-law or established practice in the matter, the clerk of one body should not be asked to deliver his records to another. In such cases there should be two books, and both kept in a safe in the church. They should not be huge quartos, nor loose-leaved books.

Rector chairman

Clerk

Records

After this election, the meeting proceeds to the business before it. If it be a meeting likely

Business

to transact business of much legal importance, the names of all legal voters present should be entered in the record, and every detail in the routine carefully noted. In some dioceses the canons require that the polls shall be open for one hour. In such cases, it is usual to appoint a nominating committee and tellers, announce that ballots for persons to serve as wardens and vestrymen may be handed to the tellers at any time, without waiting for the report of the nominating committee, or without being restricted to the persons to be so nominated.

Polls open

Nominating committee

Rector's report

Treasurer's report

The rector may then read his report, incorporating, if he so elects, the reports of all organizations under his jurisdiction—or such organizations may report directly. It is usually canonically provided that the report of the parish treasurer shall be presented at this time, and ordered audited.

Nominations Complications

When the report of the nominating committee is made, other nominations are always in order, until a motion is made and carried that nominations be closed. All kinds of complications may arise from a large number of nominations. The rector should know what canonical directions and parliamentary precedents determine the ruling in each case.³¹

The election having been completed, the rector declares "the following named persons duly elected to serve as wardens, vestrymen," etc.

Ideally the minutes should be written out in full and read to the meeting before adjournment. This is ordinarily impracticable. They should, then, be written out and attested as soon as possible by persons present at the meeting. Minutes

The new vestry should meet as soon as practicable, for organization.

THE VESTRY

**Composition
of a vestry**

THE COMPOSITION of a vestry depends upon the diocesan canons involved. The number is within various limitations, and some vestries are composed of both men and women, all men or all women; some dioceses require that vestrymen shall be communicants, and some do not so require. The rector may have been *elected* by the parish at a corporate meeting, but the vestry has "*called*" him. The chances are, therefore, that the rector can count the wardens and vestrymen as his personal and official friends from the start. Sometimes this friendliness is a source of corporate degeneration. The meetings are called at the home of the rich man, preceded by a dinner. When everyone is in a thoroughly satisfied bodily state, and the cigars are being lighted, the host says, "Well, now, parson, it's your turn at the bat." It does not seem altogether congruous to say "Let us pray," under such conditions; and yet the rector doesn't like to enter upon a vestry meeting without prayer. And, don't do it. If there is to be an informal conference on the part of Churchmen who happen to be members of the vestry, why a luncheon

**Rector and
vestry start
as friends****Danger**

or dinner often helps it along; but a vestry-meeting of record ought to be held in a duly appointed place, preferably the church, and entered upon with the dignity that becomes the occasion.

Place for meeting

Try and have the vestrymen prompt on the given minute. Those who "come early so as to leave early," will soon not come at all, if they have to waste half an hour waiting for a quorum.

Promptness

Having called the meeting to order, use an appropriate collect such as that for the seventh, ninth, thirteenth, or nineteenth Sunday after Trinity, or the "Direct us, O Lord—." Have an order of business and stick to it. Do not allow long digressions, though an informal word here and there ought not to be silenced. The order will be:

Open with prayer

1. Prayer.
2. Roll call.
3. Reading of Minutes.
4. Election of Clerk (first meeting).
5. Election of Treasurer (first meeting), unless canonically otherwise provided.
6. Unfinished Business.
7. Treasurer's Report.
8. New Business.
9. Adjournment.

Order of business

The rector is entitled to vote as a member of

Rector's vote

the vestry, and in case of a tie, to vote a second time, unless forbidden by canons or statutes.

Useless
committees

Do not have useless committees, nor any that contravene the canons. In some dioceses the wardens have the canonical responsibility of a repair committee. A music committee may, if it is active, interfere with the rector's canonical privilege and duty. A finance committee may complicate the work of the treasurer, and usurp the authority of the vestry. A financial secretary is usually a nuisance in a small parish. Ordinarily it is quite as well to appoint special committees as they are needed.

Rector's
prerogatives
conditioned

While the canons give the rector the entire control of the music—which includes choir, choir-master and organist—the vestry must determine the financial appropriations therefor. Similarly, the rector may choose his own assistant, but the vestry must determine the salary. The rector may appoint the sexton, and hold him subject to his orders; but the vestry fix the stipend. In short, the vestry have sole authority to contract a financial obligation against the parish.³²

Offerings
not to be
diverted

Offerings not expressly determined for special purposes by the canons, are at the disposal of the vestry, and cannot be diverted by the rector.³³

Borrowing
and paying

It is a large part of the vestry's business to see that bills are paid sufficiently promptly to

protect the credit and good repute of the parish in the community. To do this it is often necessary, as in most corporate enterprises, to borrow from the bank; and this ought to be done whenever a treasurer reports obligations due, or to fall due shortly, in excess of income. This is likely to occur in summer or in the early autumn. Usually the banks will not lend money on the corporate note of a church, but require personal endorsements. Some partnership contracts forbid members of a firm to endorse any such paper. In case of default the bank may sue any one or all of the endorsers. Hence vestrymen are often loath to make such loans. The difficulty can be met by the vestry executing a paper pledging the property of the parish as security to any persons endorsing such notes. Usually one or two vestrymen whom the bank will accept as endorsers, are willing to go on the paper, and the rest do the same. This note should be met promptly, or extended by mutual agreement, or partly paid and a new note issued. In this way many parishes carry current deficits from Easter to Easter, or between periods assigned for "clearing up the debt." It is not as ideal a system as one that secures at all times a balance of funds, with all debts paid; but it is better than forcing loans on unwilling

creditors, or than making pathetic appeals for money five or six times a year.

Canonical offerings

In all dioceses offerings are canonically required, usually at fixed times, for specific purposes, such as the Diocesan Fund, Diocesan Missions, General Missions, etc. Any offering canonically required it is the business of the vestry to collect, and as the canon directs. If the amount which the parish must give is fixed as an assessment, any deficit occurring between that amount and the offerings, must be made up from other sources. And it is the vestry's business to see that this money is remitted promptly to the proper diocesan officer, and not embezzled temporarily or permanently, for parochial purposes, as is the dishonest practice of many of these otherwise honorable bodies.

Embezzlement

I shall have something further to say upon this subject under the head of "Raising Money."

THE CHOIR

THE VALUE of a choir in a mission or parish church depends upon the contribution which it is able to make towards the purposes for which the Church exists. Ideally these purposes are three or three-fold, (1) the worship of God; (2) the evangelization of unbelievers, and (3) the strengthening of spiritual forces in believers. With our liturgy it is almost impossible to ignore the first purpose; but the choir may do much in that direction. If, themselves unimpressed with the nature of their office, the choristers are irreverent; or if the music is badly rendered; or, worse still, if the music is of the exhibition character which centers attention upon the singers—for better or for worse—the spirit of worship passes from the congregation.

There are some priests who almost wholly ignore the purpose of evangelization. Of course, under such direction, the music is made to appeal almost altogether to those who are assumed to understand the Church idea, but are in sympathy with its esthetic development in an artistic sphere only. In such cases we have sheet

The purpose
of the choir

music for canticles, anthems galore, and new settings to old hymns.

**Simple
music for
plain
people**

And when one stops to think how primitive is the average musical capacity of a congregation, it should require no argument to convince one that the simple old chants and hymn tunes which have become old because they have been loved by generations of Christian people, are the kind of music that tends to strengthen the spiritual forces of God's simple folk. Whatever may be said in support of the propriety of the most elaborate music in the worship of God—and no one doubts that it is fitting on certain occasions where it can be perfectly rendered—I am very strongly of the opinion that the supplanting of the simpler music by the more ornate in our public worship, has done more to keep people from going to Church than it has done to draw them; and has militated more against the spirit of worship, than it has in its development.

**The most
useful
choir is the
best choir**

**The choir-
master
makes or
ruins**

Then comes the question, What sort of a choir is best? And the answer is, the kind of choir that can be taught to be content with doing what a choir is for. And that is not so simple a matter as it seems. Your choirmaster is a professional musician, and he wants to exhibit his own good taste in selecting music, and his skill in instruction. The first thing you know he will be planning, with the full and en-

thusiastic coöperation of the entire choir, to produce the *Messiah*, the *Messe Solennelle*, and other like compositions, in sections or entire, with a choir five per cent. competent. And then, when you step in and say, "We do not want this from the choir," you are told that it is impossible to keep the members together without interesting them, and without giving several of them solo parts in the services. And it will probably be true under this choirmaster, especially after he has given the suggestion.

So here is a factor of chief importance—of supreme importance if the rector is not musical—the choirmaster. Of course he ought to be a communicant of the Church, a fine Christian gentleman, manly, deeply devotional, with a good knowledge of church music, etc., etc. But such men are exceedingly rare; and are seldom found available in a country parish. What then? Well, necessity once forced me to engage a man who was a gentleman and a musician, but an agnostic. I thought God would temporarily overlook the incongruity; and I am sure He did; for this man became a communicant of the Church some years later. Just do the best you can: only, don't engage a *mere* musician, nor a mere Episcopalian musician, nor a man or woman of bad habits, nor one who will treat you as a necessary nuisance. Get one who can teach the kind of choristers you can

probably gather, the kind of music you want sung, or the kind you can get along with—but no solo practising on a congregation met for Divine worship.

**Male or
mixed
choir?**

Male choir or mixed? That depends upon what a community can furnish, and what a parish can support. Probably, with our choirs in the chancel, as they usually are, the ideal “boy choir” is the ideal choir; but as between a boy choir, half trained and half vested, and a mixed choir of men and women—well, anyone in the congregation may answer. Intelligence counts for a great deal in rendering sacred music; and boys of ten and twelve years cannot be expected to have much.

The choir is a considerable missionary agency when it is well managed. Boys usually gain more by its associations than girls do. And this is a factor to be considered in deciding what kind of choir to organize.

Expenses

It costs a good deal to put a choir into cassocks and cottas. (The mortar-board hat is a needless and meaningless expense.) And unless the vestments are made to fit the wearer—and remember that boys outgrow them within a few months—they are unsightly and offensive to good taste. Large collars, falling well over the shoulders of boys, are frequently employed to cover defects in the fit of cassocks, and with good effect. But these collars must be kept ab-

solutely clean, and that adds considerably to the laundry bill. The cottas, too, should always be clean. A fair sized vested choir will keep a guild busy half the time in repairing and making vestments.

The choir-mother will have her hands full on Sundays fitting vestments to the boys, and laying the cottas away with wrinkles smoothed out, seeing that every head is combed, and that every pair of shoes and every pair of hands is clean. And she will also see that the hair-brushes do not pass from infected to clean scalps. The brushes and combs must be washed every week.

“Choir-mother”

The lavatory must be kept clean, any defilement of it being immediately enquired into.

Lavatory

If you cannot arrange for these necessary conditions, do not have a “boy choir.”

Choirmasters are sometimes poor disciplinarians. The choristers should be impressed with the sacredness of the precincts of the church and with the sacredness of the work in which they are engaged, even in rehearsals. If a lawless or frivolous spirit once gets into a choir, it is next to impossible to eradicate it except by annihilation of the choir and choir-master.

Discipline

The rector should, occasionally at least, attend the rehearsals; but he should never interfere in the presence of any chorister, with the

authority of the choirmaster. Even in a case of trouble where the choirmaster is probably wrong, have it out with the choirmaster first, and let him straighten it. If you discredit him or weaken his authority, he will be a failure.

Music
directory

Get two copies of Dean Lutkin's Hale Lectures on *Music in the Church*, and read one carefully yourself, and have your choirmaster read the other. It is the best guide that you can find concerning what to do and what not to do. (Morehouse Publishing Co., Milwaukee, \$1.00.)

THE SUNDAY SCHOOL

AS THIS SUBJECT now commands a course by itself in our seminaries, I shall here mention but a few matters.

First, from every point of view, the Sunday school represents the greatest interest of the Church.

**Greatest
interest
of the
Church**

Our Lord's emphasis upon the value of children as children, His "suffer the little children to come unto Me," remains perpetually mandatory upon His priests.

Moreover, as a matter of mere diplomacy, any clergyman knowing that the children of to-day are the men and women of a few years later, should realize that in the children lies the future strength or weakness of the Church.

It is commonplace to say that the time to lay the foundations of character, is in childhood. If the clergy are not as foolish as the state, they will endeavor to inculcate such religious principles in children, as will save them from the need of reformatory forces in later years.

And who does not know that the hearts of parents follow their children? The clergyman

who enters upon his ministry by telling his people that his first work is going to be for the children, and who insists upon the parishioners making this their first parochial work, will, if he is a man of good sense, have the best part of the community with him ere long, if he persists.

Attractive
accessories

And one of the things necessary is to overcome the idea that no special conveniences or attractions are necessary for the Sunday school. They are just as necessary, and more so, than for the public school. The children should have a well ventilated room or rooms, comfortable seats, good music, interesting lesson material, and competent teachers. As a matter of decency—whatever the size of the school—there should be separate toilets for the boys and the girls, with different approaches. (It is astonishing how many parishes neglect this desideratum.) It is next to impossible to have a successful Sunday school, to which parents will wish to send their children, and to which children will wish to go, unless hygienic and decent conditions prevail.

The fewer
the children,
the more
important
is each

It is both bad policy and bad religion to neglect the few children there are in a parish, because there are not more. "It isn't worth while to try to do much with the Sunday school, because there are so few children to be had," is a confession of mental weakness.

But, having said this much, let me add,

that the pastor should never allow his parishioners to think for a moment that the Sunday school is intended to relieve parents of the duty of cultivating the religious instincts of their children. Always have in mind a few books which you can recommend to mothers to read to the little ones when they put them to bed. Probably the greatest knowledge of the Bible and its teachings which men and women have in mature years, was obtained in this way. And it is just possible that in some communities, through early neglect of the Sunday school, and perhaps because of conditions which cannot be at once overcome, it may be necessary, in order to save children from forming a hatred of the Church, and disgust for religion, on account of what they would have to endure in a Sunday school—it may be necessary to instruct parents how to instruct their children at home. At one time I deliberately reduced a Sunday school fifty per cent. in this way, in order to secure time to find competent teachers.

Parental
responsibili-
ties not
released

A last
resort

The modern treatises on Sunday school methods are exceedingly important. The time has passed by when there is any excuse for dealing with children as though there were no science of pedagogy. And it is not enough that a mother has "brought up six children." She

Modern
pedagogy

may not know much about her own, and a great deal less about others'.

On the other hand, a scientifically trained teacher, who merely interests children, keeps good order, and has them learn the lessons, may be absolutely useless so far as the first purpose of the Sunday school is concerned. To lay foundations for the development of religious character in a God-fearing and God-loving life, is the business of the Sunday school. To know how to do this is the science of Religious Pedagogy. And this must be one of the first and constant studies of a faithful minister.³⁴

OTHER ORGANIZATIONS

THE PARISH exists only as a part of the Church. Almost invariably the parish that practically forgets this fact, dies of dry-rot; while the parish that makes the most of it, flourishes. One way to encourage the broader life of a parish, is to organize within it some of the general and diocesan societies, such as the Woman's Auxiliary to the Board of Missions, the Brotherhood of St. Andrew, the Girls' Friendly Society, etc. Such organizations afford a method for doing church work, quite as good as any you can invent—work that it is the duty of every parish to be doing—and the stimulus that comes from the whole body to the individual members, makes for stability, encouragement, fraternity. Before starting such an organization, become familiar with its by-laws.³⁵

**Encouraging
broader
interests**

**General
societies**

And then there are parochial societies organized to meet some real need, such as the Men's Club, the Young People's League, the Parish Guild, the Altar Guild, etc. It is a good rule never to organize a society unless you can find a competent leader. And it is safe to say

**Parochial
societies**

that you can always have as many useful societies as you can find competent leaders. And when you lose such a leader, or when the work for which the society was organized has been accomplished, or when interest fails and is not likely to be revived, suspend the meetings or disband the organization before it dies. Do not be responsible for wasting your people's time, and burdening their consciences with a sense of duty, by urging them to attend useless meetings.

Federation

In order to unify the guild work of a parish and so prevent friction, it is a good plan to bind all organizations into a federation under one set of officers. This federation will meet once or twice a year. Its officers will be the Rector's Council. These officers will have frequent meetings with the officers of the organizations, discuss and divide up the work to be done, the times and places for entertainments, sales, etc.

**Ideals
limiting
practical
usefulness**

I suppose every clergyman has attacks of ideals. Normally, they are good things, but abnormally they are dangerous. Ideals are things to be worked towards, hoped for, but not hurried into realization, as a rule. When one begins to think about an ideal worship, an ideal congregation, and ideal way of raising money, an ideal way of securing Christian fellowship in the household of faith, he is pretty

apt to overlook something, and become foolish. For example, he will say he doesn't "believe in having sales and bazaars, for the glory of God. The people have got to *give* their money out of hand." Well, that sounds right; but if some people can give their time and their labor and have not the money, why not let them do it? Moreover, crass as it seems, God made us so that eating and drinking are media of fellowship; and fellowship is really necessary to the well-being of human society; and the Church militant is on earth. Unless the Churchfolk of your parish are more than usually ethereal or snobbish, don't be hasty in issuing your bull against sales and dinners and entertainments, so long as they are properly conducted and do not involve the sacredness of the church building. But if the Church's services are temporarily held in a parish house or in a rented store; under such conditions there will be no real offense in using the room for social purposes, if the Altar is not exposed.

It ought not to be necessary, but let us make a paragraph to warn anyone who may need it, against allowing a raffle or other form of gambling, or any other violation of civil law, in connection with the activities of a parish.

Raffles, etc.

SOCIAL SERVICE

Social
service

Whatever percentage of the Church's business Social Service may be conceived to be, our Lord's definition of the term "neighbor," His statement as to which is the second commandment of the Law, and His description of the basis of the final Judgment of man, would seem to justify an opinion that altruism ought to be a very distinct characteristic of the Church's teaching and practice.

Shirking
duty

Of course every clergyman will understand that it is the duty of his congregation to look after the material needs of the poverty-stricken people connected with the parish church; and sometimes this is a heavy burden upon a small alms fund. To do anything more than this along the line of social betterment, never occurs to some of our clergy. True, they may find that there is a tenement in which there have been several cases of typhoid and some of tuberculosis; but that is a matter that belongs to the Health Department to attend to. There are some children in the Sunday school who work in the canning factory, the woolen mill, or possibly in the mine; but that is a matter for the Board of Education to look after. A boy was seen carrying a can of beer out the back door of a saloon yesterday; but that is a matter that belongs to the Police Department. It is said

that some prostitutes are living not far from the High School; but that, again, is a matter that belongs to the police. And so it is with all violations of the laws of morals and health—it is somebody's business, but not the minister's.

But to the minister who regards himself not only as a citizen, but as one of the most influential citizens in town, and in addition to that, a man whose business it is to make and mould public opinion into conformity with Christian standards of righteousness; the interests of every individual wronged through the apathy of public servants or because of defective laws, appeal to him as his own interests. And he is in a better position to help right these wrongs than if the wrongs were his own.

It is quite probable that a minister may render a great service to the community through his sermons in which, having dealt with underlying religious principles, he illustrates or points his application by reference to specific local wrongs. But there is no use of creating a public opinion unless that opinion has some vehicle of expression. That means organization.

Sermons

Now, looking facts in the face, there is in almost every community, more or less jealousy between the religious bodies. If one undertakes a popular movement, at least some of the others will antagonize it, or hold aloof; but if

Getting started

all the bodies of Christian people will unite in such a movement at its inception, they can carry almost any local reform, though no one body alone would be strong enough to accomplish much. Indeed, if there is any non-religious body whose interest can be had in such a movement, it is so much to the good.

In such a case, if you set the movement going, be very certain about your facts. Don't mix up in political affairs without inside information of strictest reliability. Then consult with some of your laymen, and talk matters over with the most congenial of the sectarian ministers. After a while you will get all the ministers in town together, and with some of your and their laymen, if feasible. No fire-works are desirable, but plain, earnest, considerate planning of ways and means.

Then organize in your own parish, if you have the material—and you probably will have if you dig for it—a Social Service Agency. Or you may be content with just one person to assist you, or to represent you if necessary, in this work. It will take some money, and to get it will be one of the uses of this agency, or “Secretary.”

Temperate
talk and
proper
occasions

Do not attempt more than one thing at a time; and don't talk your people sick about it. There are subjects about which it is not desirable to speak in detail from the pulpit, but

which can be handled frankly at a special meeting of mature people, called for the purpose.

If you need literature upon the subject of Social Service, take your *Living Church Annual*, find "Social Service Commissions", and write to someone—probably the secretary of the Social Service Commission of General Convention. **Literature**

The great trouble about all these "movements" is that they are sprung by an unprepared minister upon an unprepared congregation, and then the minister talks and preaches about nothing else till he has no congregation to which to preach. **Blowing up**

And let me here advise you of a plan which is essentially that of one of the most powerful political organizations in this country. It is a method by which you can reach your entire parish in a day with human voices instead of postal cards. **Tammany method**

You are the general. You appoint three colonels for men and three for women. Each group of colonels appoints nine captains, each colonel being responsible for three captains. Each captain, similarly is responsible for three lieutenants. Each lieutenant is responsible for three corporals. Each corporal is responsible for three privates. Each officer and each private is to obey the order of his superior. The rector

has received a telegram that the Bishop is passing through town and will stop for an hour at the rectory. Tell your colonels to get a crowd into the parish house at exactly 12:45 P. M. for a word of welcome and a four-minute reply. In ten minutes there will be a congestion in the telephone exchange. But if it is a matter of reaching all the members of the congregation for a parish meeting, or all of the Men's Club, within a day or two, that is easy.

Of course such a system requires a good deal of preliminary work, and a good deal of oversight to keep it in running order; but it has proven tremendously efficient in large and small parishes. Perhaps its greatest value consists in making so many feel a sense of responsibility for any and every parochial concern. If the system is not frequently used—and it ought not to be used when the occasion does not warrant—it should be tried out once a month to see what link is missing in the mesh; and report should be made to the manager of repairs. A single guild or club could be organized in this manner; or all the guilds could be so coöperated.

Distributes
sense of
responsi-
bility

Rector
controls
organization

The rector will know and he will have the people understand that no organization except the vestry, can exist in the parish without his consent, and that he has the sole charge of each

society except in so far as he delegates responsibility to officers. It is sometimes, perhaps always, best for him to appoint the directors or presidents, especially so if elections are likely to follow the first nomination, or to be governed by tradition or sentiment.

At least once a year all organizations will present their reports to the rector, accompanied by their books and accounts, for audit. And the members of these organizations have a right to expect that this audit shall be exacting and businesslike. If you do not want the work, appoint a good bookkeeper to do it—one who will separate a contribution of a pair of shoes from the cash column, and put them where they belong.

Report to
the rector

A parish may easily be over-organized if the organizations are not efficient; but a rector has little cause for complaint on account of the time they require of him, if they are useful. *Of course* they take time; but that is one thing he has his time for; and he will frequently do more in ten minutes at an organization's meeting than he can do in a whole day outside.

Over-
organized
if useless

RAISING MONEY

“IT IS NO PART of the rector’s business to raise money,” is a saying very popular with some of the clergy. But if giving money is a Christian duty, along with saying one’s prayers, then it is a part of the rector’s business to see that money is raised and that his people give it. It may not be the part of the husband to wash dishes; but if his wife is sick and there is no maid, if he is half a man, he will wash dishes with alacrity.

Rector’s
duty to see
that his
people give
money

Most western missions and parishes afford ample opportunity, because of almost universally “exceptional circumstances,” for the rector to take an active part in the money raising. He may have some good business men on his vestry and finance committee; but they may be under the delusion that a voluntary society like a parish, can be “run on business principles”; and in business the individual looks for the largest possible returns from the smallest investment of time and capital; so the laymen may not be active. It is a great and good work to educate a vestry to do the money getting.

Granted that the rector will not relieve the

vestry from any of the responsibility that belongs to it in looking after the temporalities, yet it is certain that the rector can do a great deal of what the vestrymen cannot do along that line; and if conditions warrant his doing a little or much, he ought to do it. First, he ought to see that there is an estimate made of the probable income and expenses of the parish at the beginning of the year. If the former is less than the latter, some "business man" will say, "We must cut the garment to the cloth." It is then time for the rector to remark, "There is a great difference between the actual *income* of this parish and its *resources*. Giving is largely a matter of conscience and of interest. It is conceivable that our income might be quadrupled. Don't let us spoil the garment until we see whether we have unfolded the cloth."

Rector
and vestry
co-operate

Illustration

Now the ordinary income of a parish comes from (1) pew rents, (2) pledged current offerings, (3) unpledged current offerings, (4) Easter and Christmas offerings.

1. Some good people feel that renting pews is wrong in principle, because it seems to put the man with a gold ring in the best seat in the house of God. While one might note in passing that our Lord's criticism was upon a custom followed in what we would call a "free church,"³⁶ yet waiving that fact, let us observe that in rent-

Pew-
renting

ing pews it is often customary to consider (a) the size of the family, (b) the probable frequency of attendance, and (c) the named amount which the applicant can give as pew-rent. I have known a \$75 pew to be rented for \$5 a year, and the richest family to prefer a rear seat—near the door. Renting and assigning seats, by a discreet pew committee, need not involve the difficulty of unhappy discrimination between rich and poor. And, as for the further difficulty of holding sittings until belated possessors appear, and then having them resentful if some stranger is seated with them; that can be made a matter of previous contract. In my own experience of twenty years in a pew-rented church, I recall no difficulty of this sort. It is generally confined to a few bad Christians in a few parishes.

The advantages of the rented pew system are: (1) The American is more likely to pay for a "value received," than on a pledge. (2) The family pew helps to get the family out to services. (3) The family pew affords a place for family books, and conveniences. (4) The rector can tell who is absent.

Pledge-
system

2. But the "Pledge System" is often the better way of accomplishing the end now in view. If the building is small and the diversity of income marked, between members of the congregation, probably more money can be realized

by asking for pledges, and making sittings free—though sittings may be assigned under this regimen. (And perhaps those who have bad ears, and desire to come regularly, might be assigned sittings.)

3. Then there is the “loose offering”—which is usually “tight.” Its ostensible purpose is to give everyone a chance to give something for the support of the Church’s work; and the pew-renter puts in his additional coin, and the pledge-maker puts in his envelopes, and the “occasional visitor” puts in his contribution. This would be *the* ideal way of supporting the Church—if it were not for the fact that there are so many wet Sundays, and that the nickels slide under the envelopes, and the fact that so many people over-emphasize ‘the Lord’s loving a *cheerful* giver.’ This offering can be made fairly regular in amount by having a special pledge for pew-renters, upon which they agree to give so much per Sunday as their *offering*, whether present or not. I have known a difference of about 30 per cent. in the “plate-offering” to be realized by this means in the course of a year.

“Plate-offerings”

4. But the two “special offerings” that most poor missions, unfortunately, have to count on to get them out of debt, are those of Christmas and Easter. A great many of the clergy do not realize that of all offerings, the one on Christ-

Christmas

mas Day may be made to appeal most strongly to their people, in spite of the awful drain upon their resources which the extravagances of this secularized season seem to necessitate. "It is the Birthday of your Saviour. Will you not reserve your best gift for Him?" is an appeal that will be listened to and acted upon if made as early as December first.

Easter

The Easter festival, following upon a good Lent, finds our Churchpeople either in a devout frame of mind or with a bad conscience. Both conditions are favorable to a good offering; and if such an offering is not realized, it is a sign of mismanagement somewhere. The people are ready to give. In my judgment the rector neglects his duty if he does not put some object before them that should invite liberality, and so put it before them that they will respond. Of course the rector will not relieve the vestrymen from their responsibility in the matter: but it is right that he should enter heartily into their effort, and supplement their efforts, even to the extent of doing most of the work.

Motive in
soliciting

I have no sympathy with the notion that the holiest time—even Holy Week—is too sacred to urge upon Christians amongst other religious matters, their duty to give money for Christ's sake. But, be sure when you do this, that you *are doing it for Him*, and not merely to get *your* back salary, nor to make a reputation for

yourself. If the Easter offering is to pay *you* anything, don't touch the subject. But if it is to remove an old debt, go towards a new building, pay a missionary apportionment, or enable the parish to enlarge its work, do not be too pious to write letters, make visits, and preach about it in its fair proportion, at any time not otherwise preëmpted.

So far as the rector is concerned in raising money, he should speak of the matter sincerely and simply, as a religious duty, with no more embarrassment than he would feel in asking people to say their prayers. But he should go at it *sympathetically*, knowing that the financial ability of most people is over-estimated, and that their family obligations are seldom known. He should remember that in business, a man's credit is often his capital, and that to be thought poor, would be his ruin. Take no money for the Church, if you know that it belongs to the unpaid grocer. Tell your people to pay their past-due debts first, and give afterwards. If you have good reason to know a man is lying to you, don't be impressed. Perhaps the lesson might be on Ananias and Sapphira some Sunday. Then preach a sermon showing why the incident found place in Holy Scripture—because Ananias and Sapphira were types of a class of men and women who in their Church relations are untruthful in financial matters.

Sincerity
and
simplicity

Only avoid personalities—use “we,” not “you,” nor “a man I know.”

Visual stimuli

Visual stimuli are very helpful in raising money. Some of these work more upon the principle of letting one's light shine before men, than not letting the left hand know what the right hand doeth.

Picture

If you want to build anything, get a picture made of it as it will appear; and let the picture be a work of art. A picture of the proposed new church will help the vestry to authorize the movement, and it will help its members in their subscriptions. This picture in the show-window of the best store in town will bring a notice in the newspaper to the effect that “The new building for St. John's Episcopal Church will be a credit to our already beautiful city”; and that notice will bring some subscriptions from townspeople as such.

Blank-books

By this time you will have secured some decent little blank-books of about four pages and a cover. On the cover is printed the words: “Subscriptions for St. John's Church, Ephesus, Illinois. Solicited by—.” On the inside, is a half-tone of the building, and ruled lines for dates, names, amount of subscriptions, and when paid or to be paid. These books should be small enough to slip easily into a pocket. Then get

Distribution

these books into the hands of every trustworthy man and woman of your parish. Get the guilds

thoroughly interested, but not hysterical. So far as you can, see that the right person solicits from important individuals, remembering that the psychological factor in some cases is going to make the difference between \$5 and \$500. Giving is largely a matter of being interested. Having a record of the books, see that someone keeps track of what is being done. Don't worry your solicitors; but have them impressed with the idea that all must strike while the iron is hot. Pretty soon another subscription—for a Y. M. C. A. probably—will be on the street. Get ahead of it. Have a bulletin, perhaps in the form of an area of cardboard divided into as many squares as you need dollars, posted up where at least your own people can see it occasionally. Blot out neatly in blue water-color, the squares that represent subscriptions made, from day to day or from week to week. Sometimes the diagram is large enough to put the names of subscribers over the squares representing their subscriptions. This plan works particularly well in case of the purchase of ground—so many feet front, and so many feet deep.

Sometimes it is well to have subscriptions in the form of legal promises to pay, that will be allowed in a probate court—for not infrequently a very important undertaking is wrecked after

Personal
equation

Accountant

Activity

Bulletin

Legal notes

its apparent successful completion, by the death of the principal subscriber.

Following are several methods of securing offerings for canonical purposes:

Collecting
canonical
offerings

Separate
dates

1. Scattering the dates for taking these collections, and giving notice only immediately before the time of each. The advantage of this plan is that it invites giving upon the merits of the object, specifically set forth by an appeal, unprejudiced by other objects.

Budget

2. Combining all the objects into a budget, and asking for a lump sum from the parishioners, to be divided in some approved ratio between each object named. The advantages of this plan are (1) that it enables the giver to know in advance what the objects are to which he will be called upon to give; (2) it assures some help to the unpopular object; (3) it does not depend upon the presence of a congregation at a given time. The disadvantage is that it is more or less "cold-blooded," inviting a contribution without the stimulus of either the knowledge or appeal that can be given under plan 1, above.

Duplex
envelope

3. The Duplex-Envelope is a means of securing systematic offerings weekly, for two purposes at once. It usually goes with an "every member" canvass of the parish, in which the effort is to secure a definite pledge from each person, for two objects, payable on Sun-

Every-
member
canvass

days, in the envelopes. These objects may be "Parish Support," and "Missions," or any other objects. Its chief advantages are (1) encouragement of methodical giving, (2) dividing up a large sum into small installments, (3) encouragement to go to church—for the envelope is a reminder. The disadvantages (which seem to be chiefly theoretical) are (1) it is something of a bother to get the right change into the right envelope, and (2) for the treasurer to keep correct account of payments.

An "every member canvass" of a parish ought to make almost *any system successful that is associated with it.*

Special
Treasurer

It is often desirable to have a special treasurer for a fund that requires a large amount of work; but such treasurer should pay over funds to the parish treasurer, that they may be properly entered upon his books, before being remitted to their destination.

Try and keep everyone good-natured and conscientious, with a sense of the religious value of the matter, while any financial scheme is under way. And don't forget that a family of husband and wife and four children are giving a good deal when they rent a pew, make offerings on Sundays, special contributions at Christmas and Easter, pay dues to the Woman's Auxiliary, Men's Club, Brotherhood of St. Andrew, Sunday School, Choir fund, and make donations

Good-nature
and consid-
erateness

in kind to supply materials for sales and dinners. Don't make religious privileges so expensive as to be prohibitive; and don't expect others to make sacrifices that you are not willing yourself to make to at least an equal extent.

KEEPING ACCOUNTS

Because every minister has to handle trust funds, he ought to know how to keep track of them. He should also know how to instruct the treasurers of guilds to keep their accounts and to make their reports. He need not be an expert bookkeeper, but he must be ordinarily intelligent and accurate. Embezzlement is a crime, and misappropriation of funds is sufficient ground for deposition from the Ministry.

Hardly any two business houses keep their books in exactly the same way; but the fundamental principles of bookkeeping are universal.

1. A person who owes money is a debtor —“Dr.”

2. A person who pays money is a creditor —“Cr.”

3. The amount owed is a debt.

4. The amount paid is a credit.

A person receiving money as an agent becomes a debtor to his principal by the amount received; and the person paying money becomes a creditor by the amount paid. So, when a minister as agent for a parish, receives an offering, he becomes a debtor to the parish by the

amount received; and he cannot relieve himself from that debt until he properly disburses that money, and so becomes a creditor by an equal amount. Sometimes an offering for a special object may remain in his hands for many months, and he must be careful not to lose track of it or merge it with other funds. In a large parish, where the rector is likely to have several trust funds in his keeping, it will be necessary to keep a ledger; but ordinarily a cashbook with a few columns for distributing receipts and disbursements, will be adequate.

The blank forms furnished by order of General Convention for annual reports from parishes and missions, must furnish the basis for the minister's account books. These forms combine items for which the vestry is responsible with those for which the rector is responsible. They assume that the rector will submit to the parish treasurer annually a full financial report of all the organizations under his control, as well as an analyzed statement of his own official accounts. His own accounts must show the following items under Receipts: (1) Communion Alms, (2) Discretionary Fund; and under Disbursements, (1) For the Poor, (2) For any of the other thirty-two objects named in the list for which the rector disburses from his funds. There will be several other objects for which he receives and disburses funds officially from time to time. In

keeping account of these and in reporting them annually he will have his own troubles; and when he and the parish treasurer get together to eliminate from their joint report the "items twice reported" and to produce a balance with a good conscience, there is bound to be a sad evening. But this goes to show the absolute necessity of explicit, orderly, intelligent accuracy on the part of the minister.

Now then, if you are to report receipts under two heads (at least) you had better have (at least) two columns on the Debit side of your Cashbook; and if you are to report more than one kind of disbursement, you should have more than one column on the credit side of your cashbook. (Of course you might have but one column, and once a year pick and sort the various kinds of receipts and disbursements; but that would be disorderly.) Probably some book can be found at the Church publishing houses adapted to this purpose. You had better get one if you can. But let me suggest the essential requirements: It should not be too big for your purpose, nor too small; it will be ruled for the distribution on each side—Dr. and Cr.—of at least three kinds of receipts and disbursements; it will have a few pages in the back for carrying memoranda of balances from unexpended special funds. This is very useful if you have some special fund to which you wish to refer fre-

quently and to report upon by itself. Such an account can ordinarily be kept upon the columns of the cashbook.

While it will not be practicable for you to show vouchers, or receipts, for all disbursements, such as charity donations, yet, wherever practicable such vouchers should be obtained and put in successive order. This is readily done if one keeps an official bank account, and disburses by check.

You can best secure uniformity in the reports of your parochial organizations by having a form printed, and seeing that books are kept consistently with it. In the books of the treasurers of organizations two columns are ordinarily necessary on the credit or Disbursement side: viz., (1) Maintenance, and (2) Realizations. At the end of the year the result of subtracting (2) from the total receipts should balance against (1). If the treasurer of an organization is deputed to keep a record of "gifts in kind", value of mission-boxes, etc., such record should not get within speaking distance of the cash account until the two reports are complete. Then, for purposes of record, they may be presented together, but not merged.

JOHN SMITH, IN ACCOUNT WITH ST. JAMES' CHURCH

1920.		DEBIT.	Holy Com.	Discretionary.	Specials.	Total.
Jan.	4—	Communion Alms.....	5.61			5.61
"	6—	John Tyson, Playground...			200.00	200.00
"	8—	Mrs. C. H. Jones, Pulpit...			100.00	100.00
"	9—	James Snow, Thank Offg...		15.00		15.00
"	10—	Charles Easton, Playground			100.00	100.00
"	10—	T. C. Mercer, Choir outing.			10.00	10.00
"	11—	Communion Alms	16.80			16.80
"	31—	Thurs. Eveng. Offering.....		2.45		2.45
			<hr/>			
			22.41	17.45	410.00	449.86
			<hr/>			
Feb.	2—	J. G. Smith for R. S. F. rent			10.00	10.00
"	8—	Holy Com. Alms	12.00			12.00
"	28—	Baptism. Offerings.....		14.00		14.00
			<hr/>			
			12.00	14.00	10.00	36.00

And so on through the year. The balance on hand at any given date will be determined by adding total receipts up to that date, and subtracting the total disbursements.

At the end of the year, summarize:

Receipts:

January	22.41	17.45	410.00	449.86
February	12.00	14.00	10.00	36.00
Etc.				
<hr/>				
	34.41	31.45	420.00	485.86

Open next year's accounts with the cash balances belonging to Holy Com., Discretionary, and Special accounts, distributed as

Balance Forward, 1920,.....	5.91	4.95	314.00	324.86
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To get the actual total receipts of the succeeding year these balances must be deducted from the total receipts which will be shown with these included.

DECENTLY AND IN ORDER

1920.	CREDIT.	Poor Fund.	Discretionary.	Specials.	Total.
Jan. 6	R. S. F.—Part of rent.....	6.00			6.00
" 7	Printing Baptism blanks...		7.50		7.50
" 10	Communion breads		2.00		2.00
" 12	F. G. Foster, Playground...			96.00	96.00
" 14	Pledge for Social Service..		5.00		5.00
" 16	Burial of C. S. B.'s child...	15.00			15.00
" 31	Treas. Outing fund.....			10.00	10.00
		21.00	14.50	106.00	141.00
Feb. 4	C. S. G.—medicines.....	3.00			3.00
" 7	" " "—groceries	4.50			4.50
" 27	Postals for Choir outing...		12.00		12.00
		7.50	12.00		19.50

And so on through the year, balance being checked each month.

At the end of the year, summarize:

Disbursements:

January	21.00	14.50	106.00	141.50	
February	7.50	12.00		19.50	
Etc.					
		28.50	26.50	106.00	161.00
In Bank	304.00				
Cash in hand.....	20.86				
				324.86	
				485.86	

MEMORANDUM FOR SPECIAL ACCOUNTS

The Playground Fund

1920.	Receipts.	Disbur'ts.	Bal.
Jan. 6	John Tyson.....	200.00	'
" 10	Charles Easton	100.00	
" 12	F. G. Foster—Excavating.....		96.00
" 31	Balance		204.00

PERSONAL MATTERS

VOCATION to the Sacred Ministry rests upon a desire to give rather than to get. And I think if there were an assurance offered by the Church to her clergy so that they could be reasonably confident that no one immediately dependent upon them would ever be in actual need of the necessities of life, there would be very few ministers of Christ who would set about making or saving money for their personal use.

Vocation
rests upon
desire to
give

The question frequently arises in all our minds whether, in any case, it is consistent with the teaching of Our Lord that His ministers should be much concerned about the financial necessities of to-morrow. Certainly where self-interest enters into one's work—a self-interest separate from Christ's—there will be aspects of one's pastorate in which the fact will be injuriously manifest. On the other hand, in the case of the man who is not truly consecrated to the service of God, this self-interest will often prevent what would otherwise be a complete failure. He is a poor tool, but God may make some use of him. But, further, if self-interest becomes

“The things
of the
morrow”

the controlling incentive in a minister, it will not only kill his conscience and make his service a sacrilege, but will usually defeat its own purpose.

I speak now with some hesitation, but I think, as social conditions stand, and under present ecclesiastical provisions, a minister is ordinarily justified in desiring a sufficient salary or other income, (1) to enable him to live in the average comfort of those whom he is called upon to serve; (2) to furnish him with the "tools" which are needful for the most economical use of his energies; and (3) to prevent serious anxiety of mind for those dependent upon him. That is to say, being such a man as he is, and fitted to his field, he is right in desiring to do his best, unhampered.

**Methodical
financing**

But whatever one's income, the first thing one ought to do is to learn how to use it to the best advantage. Make an estimate: so much for offerings, so much for rent, so much for heat, clothing, food, books, and so on. There ought to be an unexpended balance at the end, which will tell you how much life insurance you may carry, and still leave a provision for emergencies like dentistry. And, if you can't get that balance, go back and cut down your estimate, and live within it. There is no sense in figuring that perhaps you can keep out of debt and spend more than your income. You

may find that you can live in two rooms or in one, that you can save fuel by using some bedding over your shoulders when you are writing; you may learn that you can thrive without meat; but you will never find that your influence as a man or as a minister will stand the strain of unpaid bills.

No one has any sympathy for the unmarried man, whether clergyman or layman, who, in fair health, cannot make a living. But the case is different if he is married. (And if a man does not want to be an object of sympathy, he had better be very careful about marrying; for in the married state he enters a wide sphere of conditions that he cannot control.) Sickness, the birth of children, death, are events that can only be measurably provided against in advance out of a small salary. If you should find yourself in a predicament where debt is unavoidable, try and concentrate your indebtedness. If possible, secure one loan, and pay your bills. That will show, at least, that you have a proper sense of obligation, and are not abusing the confidence which has extended credit to you.

Concentrating indebtedness

There are resources for income apart from salary, which are perfectly legitimate. The first of these is the honorarium, which by common consent belongs to the minister who solemnizes Holy Matrimony. A man who cannot or will not pay such an honorarium has no busi-

Supplementing salary

Honorarium for marriages

ness getting married. The fee, equal to that of a civil magistrate, at least, can be collected. Most clergymen prefer to leave the amount at the option of the groom. My own practice has been to name an amount, when asked to do so. What that amount should be will depend upon the inconvenience to which one has been put, and the practice of ministers in the community.

Funerals

I know of no good reason why a minister should not receive an honorarium for officiating at a burial of the dead, especially if the family concerned are not contributors towards the maintenance of the Church. Of course the minister will consider before taking such an honorarium, whether in view of the expenses of the sickness and funeral, he is not called upon in charity to decline an honorarium. Some undertakers have such an item as "Services of Clergyman" in their bill-blanks. It occasionally escapes their minds to remit.

I once went five miles from town on a very cold day to officiate at the funeral of an old Englishman who had died in a saloon, his habitual resort. I then went a few miles more to the cemetery. The only heir was a nephew, who, while interment was in progress, asked me what I "charged." I told him to call at my house later. He did so, and I said to him: "You say you asked me to officiate because your uncle was a baptized member of the Church.

You also say you do not think he was ever inside of a church since his infancy. Now do you think a man of his means might not justly be expected to contribute towards the support of the Church each week as much as five cents—the price of a glass of beer? Very well. Your uncle was seventy-two years old. Say he has been self-supporting for fifty years. At five cents a week he owes the Church \$130. That is my charge, and I will put it all into the building fund for our new church.” I had to compromise; but the Judge of the Probate Court told me he would allow me twenty-five to fifty dollars if I would put it in a bill. I did not think that expedient. There is no reason why a minister who is merely used as an assistant to the undertaker, should be imposed upon to the last degree.

But weddings and funerals are not largely helpful as a source of income to a minister in a small parish. It frequently happens that one has to turn to some secular employment in order to supplement his salary. If this is really necessary—not merely a means of self-gratification—there is a very good precedent in the case of Paul the Apostle, who turned for a while to tent-making. Of course the chief danger in the case of the ordinary clergyman, is that of sticking to tent-making, as a business, and drawing his salary as a minister for the little he does

Secular
employment

for the Church, on the side. But if some of our poorer clergy would examine their talents, and find what they are able to do in the time they spend going around complaining, they would often find that they could raise a good garden crop, do some bookkeeping of an afternoon a week, help a young man prepare for college, read proof for a newspaper, or something else that would do more, under the circumstances, to enhance than to hamper their usefulness as ministers of Christ. It is a great deal more respectable to be a bit secularized than to be known as a "dead beat." But there are very few communities in which a really devoted minister with average brains, has to make choice between these alternatives.

Clothing
and
cleanliness

Artists always represent the saints as making the best of whatever clothing they have. If it is the skin of a beast, or a tunic, it always hangs well. This represents a popular demand.

And there is no good reason why a minister should not always be decently clothed if he has a right to remain undeposed. I am not saying that he should be expensively or immaculately groomed; but *decently* clothed. And that means that his heels will not tip his feet to an angle of 45 degrees, that his shoes will be polished, that his trousers, coat, and vest will be pressed and at least fairly free from grease-spots, that his collar and cuffs will be clean and

of proper size, and that his hat will be brushed. If it is beneath the dignity of a minister to brush his own shoes, to scrub out grease-spots and press his own clothes, his dignity is probably distressing to his parishioners. And if a man does not know how to do these things, and cannot learn how, and cannot raise money enough to have them done for him, he ought to ask for deposition.

Some men affect to be so deeply concerned with spiritual values that they will not be bothered about such trifles as order and cleanliness. Once in a million such cases the man is otherwise of such extraordinary calibre that this unfortunate weakness is overlooked. In the rest of the cases, it is fatal to his influence.

Particular care should be exercised in the case of a man whose eyesight is not good, or who is accustomed to engage in physical labor, that his fingers and nails are clean, especially before administering a Sacrament. A hand brush can be had for ten cents, and hot water, soap and brush will take even ingrained grease out of the skin. I know a bachelor minister who trims his own hair with a safety razor, and looks well. I know a man who shaves at night, and goes around all day with a stubble over his face. Most men addicted to celluloid collars and cuffs could get a raise of salary sufficient to buy and launder their linen, if they would

Poor
eye-sight

Idiosyn-
crasies

promise to make the change. Some men as a matter of economy always have a bad odor. They have only one change of underclothing, and don't realize how easy it is to wash a suit out and dry it over night. You know the man who goes around all winter with a button hanging loose on his coat, and number one button in number two button-hole—his ears haven't been cleaned for a week.

New York
Central on
personal
appearance

Some years ago the following general order was issued to the employees of the New York Central Railroad. Every word of it applies with even greater force to the clergy:

CARE OF PERSON

“The person should be scrupulously clean. The teeth, hands, and nails should be particularly so. The clothes should be brushed and free from spots. The one who is careful about his personal appearance will never allow a button to be wanting from his clothes, any more than he would tolerate a dandruff-covered coat collar. You know how you avoid the dirty barber and the slovenly waiter. Other people have the same likes and dislikes. The value of good personal appearance becomes a prerequisite in any high-class organization dealing with the public.

“Good appearance is also an individual as-

set. It helps you get a position and helps you hold it.

“Who are the men we desire to emulate? Not the fellow who goes all humped over, but the man who walks erect and carries himself in a manner to demand the respect of those with whom he comes in contact. The fellow with the good personal appearance—that’s the man to follow. And if your work is not quite so dainty as the bank clerk’s, it is all the more to your credit when you outlook him.

“Resolve to-day to start fresh on some one of our ‘neglects’ and add one at a time until we bring our personal appearance up several notches—all of which will revert to our own good as well as of those we serve or meet in business.”

What shall be said of the minister who comes into a sacristy made clean and orderly by a careful Altar guild, and kicks off his muddy overshoes under a chair, puts his hat on the *prie-Dieu*, his overcoat in a mess on the floor, takes off his coat and vest and discloses a soiled shirt, wets a towel and rubs it over his face—so as not to waste clean water—pulls a comb through the front of his hair, leaving the back a pristine jungle, slides into a half-buttoned cassock, and goes out to muss up the chancel? Perhaps he will preach that morning on The Call to the Sacred Ministry!

Loafing

Next to the crime of uncleanness and untidiness, is that of loafing—just naturally doing nothing. The chief occupation of this estate is contemplating how much there is to be done, and how little one is appreciated. The loafer is usually a man with a torpid liver, a bad breath, and considerable dignity. He is too lazy to take a rub in the morning, and exercise wearies him; so he sits late at the breakfast table, reading the morning paper, carries the paper to his “study,” lights a pipe, and reads the paper through the advertisements. Then his mail comes, and he reads it, particularly the sheet telling about the hundred dollar shares especially issued for clergymen, in the pecan district of Mexico. That reminds him of his poverty, and that he had better go and see the richest man in his parish and tell him how much he needs money. So he strolls down town, turns familiarly into the private office of his victim, and finds him gone. But our minister thinks he will be back; and so finds a comfortable chair, a catalogue of a furniture factory, and proceeds to wait. After an hour or so Mr. Rich Man arrives, stepping briskly into his office. His countenance changes for the worse as he sees his spiritual adviser nodding over the inverted catalogue. The minister’s awakening smile is lost on the hardening face of the object of his hope, while the words are

sounding as from a refrigerator, "Well, sir, what can I do for you?" And the morning ends with the advice that in the business world a man is valued according to what he is worth, and if the minister can convince the community that he is worth more to it than he is getting, he may be enabled to buy stock in a pecan orchard. So our loafing pastor goes home to lunch, and after lunch takes a nap—with his clothes on. Awaking in an hour, he sits up and watches the sunlight on the floor. The shadow creeps three inches in nine minutes. His collar is damp, and he sneezes. He moves and finds his shirt wet. He ought to call on a sick man, but he can't go out in damp clothing, and he hasn't time to change, make the call, and get to the appointed meeting of the Confirmation class. So he telephones an inquiry concerning the sick man, regretting that he is so engaged that he cannot get over to-day. Oh, it is a dreadful mess that this man makes of his vocation—if he ever had one.

Avoid drifting into the estate of the loafer, by making for yourself as exacting a schedule as the hardest employer in town makes for his employes. You will have to adjust it from time to time, but when you get it down to a possible regimen, *keep it there*; and make it your master. Get into it a time for everything necessary to your health of body, mind, and soul,

Make and
follow an
exacting
schedule

and for the health of your parish. Have your week's engagement calendar standing upon your desk, and put into it things that are to be done, first in the regular routine, and then as they occur to you. And do them, every one, if it is a possibility, according to your calendar, or ahead of time. And if you have any time vacant, put it into sound reading or into visiting where you ought to visit.

**Reading:
four rules**

Reading is to the mind what eating is to the body. One should read (1) methodically, (2) with reference to nutritive value, (3) for "bulk," (4) not at one time more than one can assimilate. And that is about all there is to this subject except the working out of the plan. The minister who reads only as he "finds time" will become intellectually anaemic; he who reads merely the lighter literature will become very thin; he who reads only in philosophy, theology, and other sciences, will be very dry; and he who reads more than he can digest will worse than waste his opportunity. For a pastor and preacher not to read at all is simply suicidal. It will ultimately kill the better part of him by sheer starvation. How often we hear from the pulpit the result of no reading in the squeak, squeak, squeak of the pump-handle trying to pull water from a dry well!

Observation

Supplement the knowledge you derive from

reading, by that which you obtain at first hand by observation. Some men go about with a book in their pocket. I have seen a clergyman riding a bicycle, trying to read a book at the same time. Keep your perceptive faculties active as you go about. Notice the different classes of people, how they live, what they are doing. Catch the fragment of conversation as you go by. Watch the man carrying the hod of mortar, and see the skill with which he balances it. Say "Good morning" to everyone you meet, except ladies whom you don't know. Touch your hat to the boys and pass a pleasant word their way. Note the ragged urchin, and find out who he is and where he lives. (If you get a pair of new pants onto him, he will not only be grateful, but will furnish you with material for a sermon, and be a first rate advertising agent.)

Granted that our Lord was not an ascetic, and that the Church is not warranted in excluding a man from her communion because he sometimes smokes, drinks alcoholic beverages, plays cards, goes to theatres and horse-races; the question is yet open whether our Lord would do any of these things if He were living on earth in any American community. It is very certain that He would not do so carelessly, or with good reason to believe that His

"Indulgences"

example would be harmful to the best interests of the community, morally and religiously. What a clergyman does should be determined by what our Lord would do.

Smoking

When a man has cultivated the taste for tobacco, it constitutes not only a source of solitary pleasure, but of social enjoyment. But that proves nothing. Opium does the former, and the common experience of thieves does the latter amongst thieves. Smoking in the company of non-smokers does not promote fellowship. Most of the people in a parish are non-smokers; and I have yet to hear of a man of any strength of character who has been thought less of by smokers because he did not smoke. But I have heard of clergymen who carry about with them one of the vilest stenches—that of stale tobacco smoke in their clothing and on their breath—and who, in consequence, are repulsive in the extreme to everyone.

But the worst features of tobacco smoking by a minister are, (1) his time being more largely at his own command than that of most men, he will so indulge himself that what was at first a luxury—possibly with a good intent—becomes to him a necessity; and so, eventually, he comes to dislike going where he cannot smoke. He then stays in his study more and more, and his constitution begins to be undermined, not alone by nicotine, but from lack of

air and exercise. (2) The next step is to smoke on the street, which is instinctively felt to be an undignified practice for any professional man. And when the smoking minister makes out his visiting list for the day, he tries to get near a box of cigars; and if he cannot do it in the day-time, at night he will get over to see Mr. Smoker. (3) Then comes the time when the digestion is affected, and the heart's action is erratic, and one cannot sleep. That means drugs or a little whiskey and water. So one resolves to stop smoking. Then he finds what a hold it has on him, and what a shock it is to his whole system to deprive it of this narcotic. Then, if he has a weak wife, she will say, "For goodness sake, stop being a bear, and smoke if you must."

On the whole, it seems to me that a clergyman who does not smoke is likely to be twenty-five per cent. more efficient than one who smokes habitually, and becomes dependent upon tobacco.

As for using wine and liquors, the argument for and against is about the same as in the case of tobacco. Of course, our Lord made a wedding gift of considerable wine, and St. Paul advised Timothy to use a little wine for his stomach's sake; and I suppose wherever the water is bad, and wherever there is sickness, wine, used as the orientals use it, may be rel-

Drinking

atively wholesome. But I am not speaking about social or hygienic conditions in Palestine nineteen centuries ago. It is more to the point to speak of alcohol as the great American curse of to-day, and of the practically unanimous opinion of the highest medical authorities, that as a beverage, it is always injurious. It is said that a "cocktail" before dinner gives one a keen relish for the food, and that a little wine at dinner helps one to digest a heavy meal. And the clergy are invited to such dinners, and they do not like to appear singular or ungracious; and so the thing to do is to follow the custom of the guests. I have been to many such dinners, and I think it is quite the rule that some guest will usually either turn down the glasses, or leave them untouched. Indeed, I have seen this done by either host or hostess on several occasions. Moreover, I think the general sentiment upon seeing a clergyman drink at such times is against him, especially if he is not relatively abstemious. It is almost certain that no parents want their boys to know that their pastor "drinks." And when it comes to eating so much that one has to resort to alcohol to dissolve the food, it is a good time for the minister to preach and practise a sermon on temperance. You will be a great deal more

efficient if you never touch alcohol except on the advice of a competent physician—and then be doubtful about the advice.

The theatre as we have it, is a tremendous power for good or evil—usually evil. But it is not to be condemned as an institution. I do not know exactly how a clergyman is to discover the moral value of a new play that comes to town; but if he is fully assured that it is wholesome, it may be a good thing for him to see it. To be seen at the theatre will give him more influence in speaking against the general run of demoralizing shows, and perhaps help in that way to keep them out of the town. But this subject really belongs to the realm of Social Service.

Theatres

Don't be known as a "sport," a "fan," or a "fiend" of any sort. Some games are associated with perfumes, and some with a stretch of sod. I think a minister is usually accounted more of a man if he is seen on a baseball, or golf, or tennis field, rather than in a parlor at bridge. Chess is a diversion but not a recreation. Billiards is a matter of environment, bowling is preparation for a bath: and so on. All games have their proper place in the social order except such as are in their nature demoralizing. A minister who is fairly expert in some games may make them a source of needed recreation for himself, and a means of extending his in-

Games

fluence. But the danger is, always, their seductiveness. It is so easy to spend more time in a pleasant recreation, than one ought in justice to his work; and in company with the few friends he so meets, to neglect the many who wonder why they never see him.

Dancing

And shall I put down dancing as a ministerial accomplishment? The possibility of a dancing priest would not occur to me if I had not seen one. All eyes were turned upon him as he glided around the room with an arm around a woman of his parish. It did not remind me of the doctrine of the apostolic succession.

Public
opinion

In all these matters it may be difficult to prove that there is any other good reason why a minister should conduct himself differently from a layman, except that public opinion requires that he should. And that is sufficient reason; for public opinion is the greatest safeguard of a community, and it tells the minister where the lines of his best efficiency are drawn.

PERSONAL MATTERS—Continued

THE CHURCH needs a great many more ministers than she has; but she is not suffering from a lack of ministerial families. If candidates for Holy Orders knew or could be taught how much better it would be for themselves, for their future families, and for the Church, to put off falling in love and engagement to marry for at least five years after ordination, all parties interested would be much happier. Amongst educated people the modern clergyman is probably the worst offender against the rule of common sense, "Don't marry until you are able to support a wife and family."

Getting
married

I recently received a letter from a young clergyman who wrote, "Hold me up as a horrible example of a man who married too soon. Neither my wife nor myself knows how to make ends meet, and another child will soon be born." If that man had accumulated a library, made himself acquainted with his work, and had put aside a little money, he would have saved himself and his family a lifetime's regret.

Folly of
haste

What lawyer, physician, or mechanic who has the least bit of sense, will marry before he

is fairly established in his vocation? But one constantly hears of young deacons marrying even before they know where they will be next year, or have the least idea what their salaries are to be. Then, instead of being able to go *anywhere*, the young man may be given a choice of two or possibly three places where the salary is theoretically large enough to "support"—a good word—a married priest.

Again, when you run across a pretty, unattached girl, don't get into the habit of wondering if she is *the one*. And especially if she is unhappily circumstanced, be on your guard. Don't marry a girl out of sheer pity. It will not help her any in the long run, if you do. When you begin to think that you have a reasonable right to consider matrimony, your experience in the ministry ought to tell you what kind of a wife you want. You want one who will help you in your vocation—not one who might better fit into the vocation of a dancing-master, a farmer, or a banker. Have a little sense about you, and don't commit yourself even to the first step, by an extra hand-shake until you have your bearings. Propinquity is dangerous. If you find your mind recurring to the young woman whom you knew and admired a year or two ago, and whom you haven't seen

Choosing
a wife

since, that ought to be a fair suggestion, if you are sure you are ready for it.

On the other hand, don't think that every young woman who treats you kindly, even confidentially, wants to marry you. (When you have daughters of your own, you will know how great such a mistake is.) Do not allow yourself the least familiarity that is not perfectly consistent with your ministerial dignity.

When you have found the woman whom you have a right to ask to be your wife, don't minimize the privations she may have to meet, if she accepts you. Give her a fair chance to make an intelligent decision. That is not only honorable, but better all around.

And when you are married, have it understood that your wife will assist you in your work in many ways; but so far as her own position in the parish is concerned, she will have no further *duties* than those which she will share with other communicants. It is a good rule not to appoint her to the leadership of any guild work so long as there is anyone else equally available. She will always be under the disadvantage of being supposed to express your opinion every time she speaks. If she gets into any trouble, that will complicate matters for you many times more than it would if she were not your wife. She will always be subject to criticism in any case, and it is better

The wife's
duties

not to give a larger opportunity for it than is necessary.

Gifts and favors

Circumstances determine expediency

There is a difference in feeling amongst clergymen about receiving gifts and favors from their people; a difference accounted for by the different types of men and congregations. Some clergymen feel themselves to be in a really fatherly position in the parochial household, and appreciate no incongruity in receiving embroidered slippers on birthdays, and anything handy at Christmas; while pies and pumpkins are always welcomed at the rectory. Probably this is a very satisfactory attitude, all around, in some small missions and parishes. But, where such gratuities assume the character of the tips tendered an impoverished or faithful servant, they are not so agreeable; nor are they delightful when they mark distinctly feminine attention, contrasted with masculine indifference, and possible feminine competition in giving.

There is no reason why, in a frontier mission, the minister's salary should not be paid in wheat, venison, and turnips; but a "pound party" in a community where money circulates freely, is simply an evidence that the minister is on the "poor list" of the parish.

There was a time when physicians and clergymen — public benefactors — committed

themselves to the community, giving their services freely, and taking in return any honorarium offered. As social conditions have become better organized, it has come to be more desirable for all parties concerned, that, save under exceptional circumstances, the physician should send in his bill, and that the minister should be paid a salary, the latter supplemented by honorariums for services rendered at marriages and funerals. In fixing this salary, vestries usually figure on what it will cost the minister to live, with becoming economy, what he is likely to get in gratuities, and make the salary accordingly. I venture to say that in a small town a clergyman pays a big price, directly or indirectly, for every gift he receives—even for the chicken or turkey sent for Thanksgiving Day by the butcher.

Salary and
understood
honorariums
A better
basis

Do not accept vestments as a personal gift, until the parish church is properly supplied.

In coming into a parish where such giving to the minister was a fixed habit, I knew a minister who told the vestry and the congregation that they might make his salary as large as they felt they could; but that he would really be happier if they would relieve him from any sense of personal obligation to individuals by refraining from making him any gifts for his personal use. He gave them plenty of opportunities to show their sympathy in his work,

by calling on them to respond as they never had before, to calls for money and gifts in kind, for many worthy objects. The raising of his salary was almost an annual event, but he usually declined it on the ground that the parish could not afford it—as it could not. Two or three times the rule not to make him presents was broken, not by individuals, but by combinations of people, as upon the seventh and tenth anniversaries of his rectorship.

Perhaps it is a question of circumstance and temperament, but I think a minister's personal circumstances should not be in the foreground of parochial concerns.

“Sponging”

The clergy suffer largely in common repute because of the habit of the turned up palm. It is right for the railroads to give reduced fares to such ministers as have to travel in the interests of the Church. The railroads get their business chiefly from communities in which the principles of Christianity are a powerful safeguard. But when a well-to-do clergyman desires to go on a three months' vacation to Europe, there is no good reason why he should be favored with half-fare from Chicago to New York. But, in times past many a clergyman, under such circumstances, would start his influence going till he received some sort of a pass over at least part of the distance.

The
physician

There is usually a physician in the congre-

gation, sometimes several; and this fact constitutes, frequently, a source of considerable embarrassment. Practically, it would be to the man of small practice quite an advertisement to be known as the rector's physician. To the man of commanding practice, it might be a cause of chagrin if he were not invited to this responsibility. It is a delicate matter, and should be dealt with frankly on whatever ground the rector determines his selection. But it should be clearly understood that the minister reserves the right to change his physician if he feels so inclined. The matters of health, life, and death, should not be determined by constraint. And the minister who insists upon paying his physician, is in a much more satisfactory position than one who accepts medical services gratuitously. Moreover, it is often the case that the income of the physician who contributes towards the rector's salary is less than that of the rector. There is no "professional courtesy" that justifies a clergyman in sponging upon a physician under such circumstances.

The above instances are merely illustrations. Do not allow yourself to become obligated for benefits of financial value to those to whom you are able to make a just return.

General
rule

RELIGIOUS PUBLICATIONS

IF OUR CITIZENS relied upon a speech at a mass-meeting once a week for their information on matters affecting their political, social and commercial life, it would be easy to understand why there is almost no current religious literature in their homes. Even the "Family Bible" is full of photographs, clippings, valentines, and locks of hair.

It is one of the most evident of the first strategic duties of a minister to get his people to inform themselves about matters of religion, and particularly about events connected with the responsibilities and activities of their own Church and diocese. It is best done (1) by habitually introducing into sermons such expressions as "Perhaps you saw last week in *The Living Church*"—or "in *The Spirit of Missions*"—"a most interesting account," etc.; (2) by announcing from the chancel that the Publicity Committee of the Men's Club will be glad to receive subscriptions for the following periodicals—or (3) "There are in the hands of the Periodical Club of the parish sample copies of —, and —. These will be dis-

tributed in the vestibule to any who would like them"; (4) by running an occasional article on the subject in your parish paper; (5) by sending out by mail a notice to the effect that "It is difficult to speak in the time allotted for sermons, upon some of the most important practical topics before the Church, because so few of the people can be assumed to have any knowledge of them. To meet the difficulty I am sending into all the families of the parish a sample copy of ——, and ——; and inclose herewith some blank forms for subscription. If you are not now a subscriber and if you can afford to take either or both of these publications, it will help you, the parish, the publishers, the Church, and it will help me, if you will fill out and return in enclosed envelope one or both of the subscription blanks. But do not order either unless the publication will be read by someone." (6) A way in which you can partially "save some of your powder," is to write a general letter—a short one—saying about the same thing as above indicated, and give it to a guild to get results. The periodicals will usually allow a commission; but that is of relatively small importance.

In some parishes periodicals are placed on a table in the vestibule of the church, with prices named on a card, and the money for them put into an adjoining box, or given to an at-

tendant. This makes a good deal of fuss, and doesn't bring very large results.

“Book-shelf”

Again, in some parishes there is a club or committee to look after what is called “The Book-Shelf.” It is usually kept in some room in the parish house, or in the vestry room of the church. Here are a number of books which the rector has recommended in the parish paper. Some can be borrowed. But the Book-Shelf should at least be self-sustaining. Prayer Books, Hymnals, and religious periodicals are staples. Helps for Sunday school teachers come next, and then miscellaneous stock for various purposes.

Prayer books and hymnals

Encourage your people to buy Prayer Books and Hymnals large enough, but not too large, to use with comfort. It is a pity that our standard hymnals with tunes are so cumbersome. The very small books require better light than is usually secured in churches. See that the parish provides a sufficient number of Prayer Books and Hymnals with music to supply the congregation. These should be stamped with the name of the church and the number of the pew. Before they are put into use, the pews should be searched for unsightly books, and such should be destroyed—unless privately owned. A stranger who finds decent books ready for his use, has a good start towards liking the surroundings. It is a good invest-

ment every time. Once in a while the books should be gone over and damages repaired.

There are times when a minister wishes to say something to his people that cannot well be put into a sermon. He wants to reach people who do not come to services, and he wants to do so pretty regularly. These are the chief reasons for starting a parish paper. But there are some serious obstacles: (1) it costs a good deal of money to print and mail it; (2) it takes a good deal of time to compose and compile a paper that will be read; (3) it is difficult to restrict its contents if you ask for contributions, especially if you have a poet in your congregation—and there is always one.

Now these obstacles are usually overcome, (1) by securing a business manager for the paper. Tell him how much space you want, and how often—it is usually a monthly, omitting July and August. Then he makes up a dummy, gets your approval, and goes to printing offices for bids. When he knows how much it will cost, he gets a list of merchants, and goes to them with a business-like proposition. The best “ad” ever run in my parish paper I secured myself when my business manager had run the paper into debt, and gone away with its money. I went to a prosperous merchant and said: “We have in our parish a monthly paper. We give away about 250 copies, and

have about 50 paid subscribers. As an advertising medium it is a gamble: sometimes it has been valuable; usually it is not. The paper does a good deal of good. Do you think it morally lawful and right to take a chance of losing three dollars a month for a three-inch space?" He did, and kept it for at least five years. But don't let your manager blackmail a grocer by saying, "A good many of our people trade with you, and you cannot afford to decline to advertise in our paper."

Don't count on anything from subscriptions. You will not get much, and less each successive year. If your vestry or the Men's Club or some other organization will assume the cost of publication, it will be much more satisfactory than getting advertisements, which are usually reluctantly given. And the paper may be reduced to a very small form, and yet be useful. But, whatever the size, the paper should be an excellent piece of composition and printing. No parish can afford to be represented in a community by a monthly smear.

Composing

(2) Let me warn you, if you do not know how to spell, punctuate, capitalize, and write good English, do not start a parish paper. (Even if you do, you had better get a school teacher to read the proof after you have done so. Another will detect errors which you will pass by.) But if you are fairly competent,

have a box over your desk into which from day to day you can put a clipping or note to remind you of an item for your paper. When the day arrives upon which you write your copy, lay out these slips, choose your leader, and fix approximately the amount of space to be given to each item. Then put your typewriting machine into good order, and get the job off your hands at one sitting.

(3) It may be possible to get contributors to send in items about the Sunday school, choir, and guilds, so that you will not have to bother about them. I gave it up, except in special cases, and I refused to wait for the copy beyond a date named. Personal items, except baptisms, confirmations, marriages, and burials, are dangerous. If you say that Mrs. Smith has gone to St. Paul, you may not know that Mrs. Jones has gone to New York. Poetry contributed by "Cecelia" is the problem, when you know that "Cecelia" has considerable influence, but has a mad muse.

If a parish paper is worth while, the effort should be to make it as useful as possible. It calls for at least as much careful labor as a sermon. I have known a parish paper to clear over \$200 a year for several years, under good team-work by the editor and business manager. The money was used for improving the Sunday school and choir facilities.

Surplus
funds

MEDITATION

IN VIEW of the great helpfulness, mentally and spiritually, of the exercise of meditation, it is remarkable that it is not more commonly practised by the clergy. The rules usually adopted are very simple, and very easily followed; while the results are (1) the acquirement of knowledge by systematic reading of the Bible and commentaries, and thinking thereupon; (2) a quickened imagination; (3) deepened emotions; (4) definite determination of the will in specific directions; (5) development of the power of extemporaneous prayer. In short, meditation as a devotional exercise, properly and persistently practised, results in the orderly and systematic development of all of the interior forces.

When a minister has learned how to meditate privately, it is an easy matter to do so publicly; and a congregation at a Lenten service will usually prefer to be led in a meditation, to listening to an ordinary sermon, address, or "talk"—and get a great deal more out of it.

Many discourses called "meditations" are really nothing more than sermonettes.

The meditation is the orderly and devout exercise successively of the imagination, the intellect, the emotions, and the will, upon some chosen passage of Holy Scripture.⁸⁷

In what it
consists

1. First, take a passage such as a miracle, a parable or complete statement of a doctrinal or historical fact, or a biographical experience.
2. Read it slowly, attentively, inviting Divine illumination. Of the several thoughts by which you have been so impressed, make note of two or three that are associated.
3. Take up your devotional commentary (such as Isaac Williams') and read what it says about the passage.
4. Having done this, take up your Bible again, and give play to your imagination: Reproduce the scene, picturing its background, then the persons and incidents in the foreground. Hear words spoken, and see faces. If the subject be abstract, imagine its effects upon different kinds of people; imagine the speaker.
5. Then use your understanding: Go back to the thoughts that impressed you most during your reading; and add to them,

- or substitute for any of them, what has occurred to you during the working of your imagination. Then break up the subject into two, three, or four heads, clearly contained in the text. Use all your knowledge upon their development.
6. Still following these heads, but clinging closely to the words of your passage, supplemented by correlative passages of Scripture, give opportunity to your emotions: "Thou, God, seest me. Thou art about my bed and knowest all my thoughts! What wilt Thou have me understand in this meditation? It is as a child that I come to Thee, my Father, as a penitent child, or as one who desires to be penitent," etc. Compare any emotion in the passage with your own emotional state. Awaken hope, gratitude, joy, sorrow, love, all Godward.
 7. Then use your will. Form one definite resolution for amendment of conduct, either positive or negative—not more than one each day.
 8. Conclude the meditation with an appropriate prayer and the Lord's Prayer.

Cautions

Be perfectly frank and natural in your meditation. It will be crude at first. After a time the mechanical form will become second

nature, and you will enjoy this spiritual exercise.

Never *preach* a meditation. Some speakers use the first person singular even in public meditations, as though unconscious of the presence of a congregation. One may say *we* but never *you*.

**Never
preach a
meditation**

SECURING CANDIDATES FOR HOLY ORDERS

A survey of the Province of the Mid-West in 1918-19, made by the General Board of Religious Education, revealed that in this Province to man the existing work of the Church there was a shortage of nearly ten per cent. of clergymen; while out of 765 cures there were only 33 that employed more than one clergyman. The survey showed, as would be expected under such conditions, that the average salary was very low. Of course a sick Church will not show a strong pulse. One important item the survey could not show, viz., What increase in communicants, what advance from a half-dead mission to a live parish, what increase in clerical salary could be effected by the consecrated service of fit men in the vacant (as well as in many of the "filled") posts.

Granting, as, unfortunately, we must, that the Church's business organization for using her clergy effectively has been about as bad as possible; granting that there are a great many unemployed clergymen, some of whom are competent; the fact yet remains evident that the

Church cannot meet her responsibilities without a very large increase in the number of candidates for Holy Orders. "Make choice of fit men to serve" has become almost an irony. "Hobson's choice" is the only choice presented to many of our bishops and vestries.

One would think the need of the Church would be so emphasized by the suffrage in the Litany and Ember Day collects, that ministers would constantly be alive to opportunities of influencing young men of good fibre to become postulants and candidates for Holy Orders. Some clergymen are so successful in this matter, that they will have from one to half a dozen of their young men every year in preparation for the ministry. Other clergymen can not point to a single man in their whole career whom they have influenced in that direction. In the year 1918, the 5,939 clergymen of our Church had 336 candidates to their credit. Each man remains a candidate, normally, for three years; hence the annual product may be estimated at 112. (A considerable number are never ordained.) This seems to mean that, on an average, each clergyman secures one candidate for Holy Orders in a little over fifty years! These facts do not reflect creditably upon the influence and earnestness of the clergy.

Statistics

I suppose the chief reasons why the clergy are so inactive in this matter of such critical im-

Reasons for
inactivity

portance to the Church, are chiefly (1) that so few parents care to have their sons enter the ministry; (2) that few youths show evidence of such vocation; (3) that those who do show such evidence have not the money to go to college, and there are no available diocesan or parochial funds for the purpose; (4) that the minister wants to use such young men in parochial activities in the Sunday school, Brotherhood, choir, etc. But these obstacles are frequently far from insuperable. The way usually opens to the demand of conscience, backed by an earnest enthusiasm. There are laymen in some parishes, if not in yours, who would put your young man through college, or at least through a course fairly preparatory to the seminary; and most seminaries will do the rest. You might find such a layman with the assistance of some clergyman whom you know, if you would get at it. Then, too, there are a great many young men who, after the first year in the university, earn more than their expenses. In fact the man who prefers to do all he can to pay his own way—though the Church ought not to demand it—shows the kind of spirit that guarantees future usefulness.

Difficulties
not
insuperable

“Fit men”

While it often happens that a most hopeless youth turns out to be a most influential man—developing slowly—yet the clergy ought to exercise more discretion than some of them do, in

recommending men to the Bishop to be made postulants. A good many young men would serve the Church splendidly as laymen, who are utterly unfit for the ministry, on account of some physical deformity or mental deficiency. If a Hebrew was forbidden to offer an imperfect beast for a sacrifice, surely a priest ought not to propose an evidently defective man for Holy Orders. Not only is it a great injustice to the man himself and to the Church's work in the specific field into which this man must be sent; but nothing is a more effectual hindrance to the work of securing postulants than the example of such a minister. The kind of man the Church needs in the ministry is the kind that commands respect, not sympathy.

Make it a part of your business to be a recruiting officer for the army of the Kingdom of your Lord.

MISCELLANY

Bad
architecture
common

CHURCH ARCHITECTURE: While one ought not to be inconsiderate of the circumstances under which some of the church buildings which deface an otherwise fair landscape were erected; yet that they are neither monuments to the glory of God, nor stand to the credit of the people who built them, is patent. In most cases the same amount of money used to erect a monstrosity, would have sufficed for the erection of a creditable structure. In other cases, the amount of money could have been increased, had there been the incentive of an artistic plan from the pencil of a competent ecclesiastical architect. The usual causes of bad architecture are: (1) haste on the part of the minister, (2) a local architect who built the Methodist church and the Court House, (3) a local carpenter who does not need an architect, (4) a desire to get too much for the money. Anyone who has eyes can see how much an artist can beautify a plan without adding to the cost.

Causes

Ecclesiastical
architecture
distinct
type

But it should be borne in mind by every minister that Ecclesiastical Architecture has certain historic characteristics, which are ab-

solutely necessary in a building representing an historic Church. Few architects have had enough experience in building Episcopal churches, to have made a study of Anglican architecture. And a young clergyman cannot expect to make himself proficient in the matter, by a few hours' study of an encyclopedia article. The chances are that your Bishop, suffering as he must, in going into all sorts of badly built churches, will be able to tell you of an architect who has done good work. Consult him, even if what you intend to build is merely "temporary." These temporary buildings might as well be attractive; and they sometimes last as long as those that are permanent.

Consult
Bishop

PASTORAL LETTERS are useful to remind the people of duties and privileges, such as attending services at Christmas, Easter and Whitsunday, and on any other occasion of special importance; giving particular notice of the beginning of instruction for Confirmation, of any especially important event or undertaking in which united coöperation can be expected only after proper information. These letters require careful and prayerful study, rewriting, amending, condensing. They should be printed on full-sized letter sheets, in as large type as practicable, and should be mailed in long envelopes.

Pastoral
letters

A cheap mimeographed letter, on poor paper, is not in good taste, nor good policy.

Partisanship

PARTISANSHIP: Do not hastily ally yourself with any party in the Church, and so feel constrained blindly to follow a leadership. Consider controverted issues judicially, upon their merits, in the light of your increasing knowledge and experience, and with regard to the present time and place, as well as past times and remote places. In some matters catholicity is a *sine qua non* of merit, but in others, catholicity is neither possible nor desirable. No term in these days is more abused than the term "catholic." A violent, anarchistic, turbulent, individualistic protestantism often masks under it. "Protestant" is, at best, the positive form of a negative idea; and applied to a party, needs daily definition. "Broad," "High," and "Low" seem each to confess a dimension in one direction only. Is it not better when possible, to conserve your freedom, and be simply a loyal Churchman?

Fasting

FASTING AND ABSTINENCE: Do not tell your people "the Church requires you to go all day Ash Wednesday and Good Friday without food and drink," nor that "the Church's rule is that you should eat no meat on Fridays, Wednesdays in Lent, Rogation Days, and Ember Days," nor that "the Church requires all communicants to receive the Sacrament of the Holy Commun-

ion fasting." The Church has always had better sense than to make such general requirements without providing collateral rules for dispensation. Climate, occupation, condition of health, age, and other factors, enter into the question in each case. The pastor may and should recommend such practices, in the matter of fasting and abstinence, as are in accord with the intent of the Church in her appointment of "fasts" and "other days of fasting." But the pastor is neither Pope nor Council, nor even Bishop; and he should not attempt to exercise their authority, or more.

"REASONS WHY": At proper times (not in sermons) instruction should be given on the traditions of the Church. Some of these are very important, such as the Church Calendar. Some are of less importance, such as the use of Altar lights and cross. And some are of practically no importance except to make a fuss about. In giving explanations, confine yourself to such fundamental and simple ideas as are actually, historically, at the origin of the traditions named. Some people who object to the explanation that the "two altar-candles represent the twofold nature of our Lord" (because they are separated), would quite agree that they are an ornamental reminder of the historicity of the Church and of the Sacrament of the Holy Communion; or they will agree with

'Reasons
why'

Edward VI. that their significance is "that Christ is the very true Light of the world." And some who cannot think it worth while to go to the expense of a whole set of chancel draperies because "red is the color of the blood of the martyrs," would quite agree that it is well in some way to mark, visually, the Church's calendar. While it cannot be "swallowed whole," Walker's *Ritual Reason Why* (Mowbray's), is a most serviceable manual for answering such questions.

Use of words

USE OF WORDS: Learn to be accurate in the use of words, *e.g.*: "The Sacrament" is not a proper term for one of two sacraments, nor for one of seven. "Priested" is a slovenly expression for ordination to the priesthood. The use of terms associated with English church law is often confusing: *e.g.*, "vicar" cannot, without re-definition, mean simply "rector," or even "priest-in-charge." Names and phrases contained in the Prayer Book and canons of the American Church are likely to be better understood in America than words and phrases found in the English, Roman, Russian, Armenian, or Coptic formularies, even though they may mean the same thing.

Rector's box

A **RECTOR'S BOX**, hung near the entrance door of the church, is very useful for occasional communications.

Alms box

AN **ALMS BOX**, hung near the entrance door

of the church and chapel, may be used in lieu of "taking a collection" at services when a general collection may be undesirable. Or an alms-basin may be placed conveniently on a small table, with a card, saying, "*Offering for — Fund.*" These boxes should not be allowed to contain money over night. If locked, they will probably be broken open; and a successful robbery invites a repetition.

LENGTH OF RECTORATE

No rule for
length of
rectorate

THERE CAN BE no rule by which it may be determined in advance how long it is desirable for a minister to remain in canonical relationship with a parish or mission. Sometimes all parties concerned know at the start that the period is to be a month, or a year, or two years. But the canons of most dioceses—if the state law allows—contemplate a life contract between the rector and the parish; and like all other legal contracts, this cannot be broken without the consent of all parties concerned, viz., the rector, the congregation, and the Bishop.

No
compulsion
legal
except for
"cause"

Of course the rector may so conduct himself as to secure the ready consent of a congregation to his departure, or that he may violate his contract obligations and so be canonically dismissed; and a congregation may so treat a rector that he will be glad to go, *if he can*, and if he feels it to be his duty. But it is a frequently tested and well-known decision of the higher courts that, under the canons of most dioceses, any compulsion, such as "starving out a minister," is a violation of contract relations on the part of the parish, and may be success-

fully resisted by the minister, if there is any property that can be attached for debt.³⁸ The circumstances are very rare in which it is necessary or right for a minister to resort to legal proceedings to maintain his position. The only excuse for such action is to teach a lesson to a rebellious parish, and for the good of the Church at large. The penalty will usually be the ruin of the parish and of the minister concerned, unless his motives are shown to be higher than personal.

If at the start (as under the old Methodist regimen) it be known that the minister is to serve only for a given time, it may be possible to rally all forces, as for emergency action, and to accomplish more than otherwise would be realized in a much longer period. And it is true that congregations frequently "get tired" of a minister after a few years. And the theory that a "new broom sweeps clean," has much to commend it.

On the other hand, it requires the best part of a year for a minister to become sufficiently acquainted in a community, to get himself and it together, into normal working order. There is a loss with every change; and sometimes this loss is so persistent that after ten years of constant changing there is nothing left of what was once an active parish.

Loss in
frequent
changes

Unless it be mutually understood to the **A life-work**

contrary, the only right way for a minister to enter upon his work in a parish, is with the feeling that it is to be his life-work. These are *his* people whom God has given him to work among, and to work with. The Church is to be built up here. The minister's policy will be laid out along lines that contemplate results years in the future. He thinks about what Sunday school teachers these children will make; and he sees in that boy a vestryman. He observes the drift of population, and locates a lot where the future church building and parish house should stand. Something is always under way. He has no ear for "calls" to "wider fields of usefulness"—his is so wide he has more than he can do. He doesn't go off preaching for advertising purposes, leaving a lay reader to conduct the services, and the Sunday school uncared for, and the sick unvisited. He isn't using—abusing—his parish as a "stepping-stone." (Stepping-stones often have a way of sliding just before one is ready to step.) No: the man who has a feeling of permanency is the man who does the best work, in the long run.

Caution

But do not let this feeling of permanency degenerate into one of easy proprietorship, encouraging laziness and stifling ambition to build

for God and eternity, every passing day. Remember that the vows of the rector are the right of the congregation.

REFERENCE NOTES

1. Frere, *Principles of Religious Ceremonial*, p. 282, n. 10.
2. Historically, the term "curate" has various meanings. Here it designates the minister who has canonical charge of the parish or mission.
3. Frere, *Principles of Religious Ceremonial*; Blunt, *Annotated Book of Common Prayer*; Procter and Frere, *History of the Prayer Book*; Staley, *Some Studies in Ceremonial*; Dearmer, *Parson's Handbook*; Barry, *Teacher's Prayer Book*; Wheatly on the *Common Prayer*, are books dealing sanely with ritual and ceremonial.
4. "The ultimate ecclesiastical authority for ceremonial directions is not far to seek. Ceremonies, like the rites which they accompany, are regulated by episcopal authority; and the ceremonial laws and customs of the Church form part of the general ecclesiastical discipline, of which the Bishop is the normal source and safeguard. The Bishop is the ordinary of his diocese, not only as ordinary judge, but also as ordinary promulgator of rules and regulations for the conduct of divine worship."—Frere, *Principles of Religious Ceremonial*, p. 180.
5. *Princ. of Relig. Cerem.*, pp. 187-188.
6. There are crosses upon small Altars that were made for large re-tables. The cross should be adapted to its position. If there is a cross centrally placed in the reredos, it is not in good taste to place a brass one in front of it. So also, in the case of a central painting. The cross is not a neces-

sary part of the Altar furnishings. The crucifix ought not to be upon the Altar or re-table. Its place is on the rood-beam, if it is used. Some crucifixes are so poorly made that they ought not to be placed anywhere. (See Dearmer, *Handbook*, pp. 88-89.)

Two candles on the Altar are more ordinary than a larger number; but large Altars are frequently beautified by an indefinite number. Dearmer (*P. Hb.*, p. 89) holds that two only are allowed by Anglican law and custom.

7. A cere-cloth (waxed fabric) is useful immediately over a marble mensa, to keep the fair-linen from slipping. Another cloth between the cere-cloth and the fair-linen is then practically necessary. To keep these clean is something of a care.
8. The use assigned to this fair-linen in the rubric, is hardly consistent with the usual use of the corporal. To comply with the rubric there should be a linen veil (or corporal) with which to cover the consecrated Species. In using this veil, a purificator is laid over the chalice, the paten is placed over the purificator, a pall over the paten, and the veil is thrown over the pall. When the veil is made (as it usually is) of fine linen and lace, it cannot be laid immediately over the paten without catching some fragments of the Sacred Bread. The pall is evolved from the original "fair-linen," first by starching, then by stiffening with paste-board. Practically, the pall usually takes the place of the fair-linen above described.
9. The custom of reading the Summary of the Law, the Epistle and the Gospel, facing East, is, of course, the Roman use. Quite appropriate in the Latin office—the people not being expected to understand the words—it is an inexcusable practice at our Altars. See Staley, Frere, Dearmer, *et al.*
10. For an excellent treatment of this subject, see Vernon Staley, *Some Studies in Ceremonial*.

11. So few of our churches are provided with a sanctuary piscina, that its use has not here been considered. The piscina is difficult to keep in order if it has running water. Not only are the pipes likely to freeze, but the water, seldom being used to any extent, is usually bad; and in any case the water furnished is seldom pure enough for sacramental purposes.
12. Luckock (*The Divine Liturgy*, p. 335) calls attention to what he thinks to be a violation of the sacrificial teaching of the Office by the address to the Second Person of the Trinity, in the *Agnus Dei*. Several collects have the same address.
13. Staley, *Some Studies in Ceremonial*; Dearmer, *Parson's Handbook*, pp. 203-206. It is interesting to note that in the Eastern Church, genuflection is made *before*, not after, the consecration; *i.e.*, at the offertory. For just thirty years (1875 to 1905) this Church had a canon which forbade "the elevation of the Elements in the Holy Communion in such a manner as to expose them to the view of the people as objects toward which adoration is to be made; any act of adoration of, or toward, the Elements in the Holy Communion, such as bowings, prostrations, or genuflections." The repeal of this canon is an important factor in the discussion of ceremonial as allowed in this Church; although it would not be right to interpret such repeal as an authorization. The matter was so left for the decision of the authorities to which it belonged before the canon was framed.
14. Whether our ecclesiastical day begins at 6 P. M. or at midnight, there seems to be some doubt. (There are data enough to begin it at both hours.) Our calendar is, in this regard, so involved with monastic rules and practically obsolete practices, that there is need of modern, American definition. But the influence of such a community custom as that of the fixed practice of the public schools of the

country, is recognized in ecclesiastical precedents, as sufficient reason for modifying local liturgical practices.

15. Bp. Huntington, *Forty Days with the Master*; Browne, *Wearied with the Burden*; Bp. Brooks, *The More Abundant Life*; Bp. McLaren, *Lenten Soliloquies*; Woodhouse, *A Manual for Lent*; Dover, *A Lenten Manual*. For Holy Week: Creighton, *Lessons from the Cross*; Baring-Gould, *The Passion of Jesus*; Isaacs, *The Sympathy of the Passion*; Bellett, *Good Friday Meditations* (this is excellent for devotional instruction).
16. It is better to repeat all of the questions to each group of sponsors; but it is often impracticable to do so in the midst of another service. The only alternative where a considerable number of infants or adults are to be baptized, is to multiply the occasions for administering the Sacrament—which means to divide the congregation.
17. Westcott, *Catholic Principles*; Sadler, *Church Doctrine and Bible Truth*; Staley, *Catholic Religion*; Liddon, *Some Elements of Religion*.
18. Bishop T. N. Morrison's *Prayers for Daily Use and for Holy Communion* (30 cents, Morehouse Publishing Co.) is useful for this purpose. Any devotional manual will have forms for self-examination.
19. Bishop Hugh Miller Thompson, in his pamphlet, *First Principles*, puts this matter strongly.
20. There are a great many manuals for Confirmation Classes. Some are distinctly partisan; some too brief, and some too long. Some pay little attention to the meaning of the Catechism, and some do not give it all as it stands. Not a few are so worded as to overtax the intellectual ability of children. Some have no form for self-examination, and some are not preparatory to the Holy Communion. My own experience in this matter led me to publish a

manual, which I venture to suggest. (Morehouse Publishing Co., 12 cents.)

21. Wheatly, *Common Prayer*.
22. This certificate, having been filled out in advance, will be signed by the priest, and then given to the bride when the canonical certificates are signed in the parish register. But, because of the provision of the canon, requiring the signatures of the bridal couple and of the witnesses "if practicable", it is not necessary to delay the bridal party in leaving the church. The priest may, therefore, sign the certificate in advance (signing being incomplete certification without delivery) and give the certificate to the maid of honor at the completion of the ceremony in the chancel.
23. The marriage kiss was required in the early usage of the Church, and always has been a general custom. (Bingham's *Antiquities*, l. c.) One would hardly look for a permissive rubric in this instance, because (with the exception of this act) the office is finished. However (as in the case of the second ring), one may be in doubt as to what he should direct. It is extremely silly for the priest to kiss the bride in the church. Indeed, the bride may well be advised to hold the number of her kissing friends at an irreducible minimum at the reception.
24. There are several excellent books for pastoral use. Were it not so large, Wright's *Prayers for Priest and People* (Morehouse Publishing Co.) would be the best. In any case, this book must be in the library of the pastor, for it is almost a necessity. Perhaps the most generally useful book that one can easily carry about in a pocket, is the *Rector's Vade Mecum*, compiled by James A. Bolles (E. P. Dutton & Co.). *A Book of Offices for Priest and People*, compiled by "Two Presbyters," is also excellent, and can be carried in an overcoat pocket without inconvenience. One can always put a few forms into a book.

25. Do not take ordinary bottles. Cruets may be fitted with rubber corks, and these corks exchanged for glass stoppers, when ready for service.
26. All pastoral manuals have appropriate selections for use in the sick-room.
27. Wright's *Prayers for Priest and People* contains excellent material for funerals at which the Prayer Book office is inappropriate.
28. Our churches so rarely have church-yards, that the intent of the rubric is here observed.
29. E. A. White, *Church Law*, Ch. III.
30. The author ventures to think that the persons electing the trustees are better entitled to be known as the corporation, than are the trustees so elected. The permanent, active existence of the electing body, is canonically provided for. But, of course, the matter is determined in each case by diocesan canons and civil statutes.
31. Precedents for parish meetings can usually be had, by analogy, from the rules of order or canons of the Convention of the diocese.
32. Practically all authorities are agreed in this matter. For a full discussion, see White, *Church Law*, or Baum, *Rights and Duties of Rectors*.
33. General Canon:—*Communion Alms and contributions, not otherwise specifically designated, at the Administration of the Holy Communion on one Sunday in each calendar month, and other offerings for the poor, shall be deposited with the Minister of the Parish, or with such Church officer as shall be appointed by him, to be applied by the Minister, or under his superintendence, to such pious and charitable uses as shall be thought fit. During a vacancy, the Vestry shall appoint a responsible person to serve as Almoner.*

The offerings at all early celebrations of the Holy Communion, at Baptisms, and at week-day services, are generally allowed for the Rector's Fund. From

this fund, the rector will usually purchase Communion Bread and Wine, assist the poor, contribute to Deanery and similar diocesan funds, purchase devotional and Confirmation manuals; and pay for printing and other items which he has purchased without order from the vestry. The rector should insist upon having his account audited annually, but confidentially so far as his charities are concerned.

34. Not to make the list too long, I would suggest the following books as those which will be most useful to the pastor in developing proper Sunday school forces: Dennen, *Sunday School Organization*; Kirkpatrick, *Fundamentals of Child Study*; Weigle, *The Pupil and the Teacher*; Wood, *Adult Bible Classes*; Lee, *New Methods of the Junior Sunday School*; Dubois, *Point of Contact*; Butler, *Sunday School Methods*.
35. One of the duties of a deacon in fitting himself for the responsibilities of a pastorate, is to possess himself of, and to become acquainted with, the literature of the principal general and diocesan organizations of the Church. He will want some of them in his parish; and he should know enough about them to make a selection when the time comes. Likewise, he will do well to inform himself concerning the parochial organizations which have been useful in various parishes and missions.
36. There is no such thing on earth as a "free church." Someone has to pay the bills. It is not well to have Christian people think that they can get all their religious privileges for nothing; nor is it well for them to lean too heavily upon religious benefactors. If, because of a parish endowment or the equivalent, they are not called upon to pay pew-rent or contribute to the support of public worship in the parish, they should be called upon, and urgently if necessary, to make such contributions as they are able for missions and charities.

37. The rules for the meditation vary considerably, both as to subject matter and the method of dealing with it. I have given what I think is the simplest outline. More complex forms—which are followed to a greater or less extent by Anglicans—can be found in the *Science of Spiritual Life*, edited by Fr. James Clare, S.J., p. 15 (London and Leamington Art and Book Co.). A little book that will help one a good deal at the start, in the matter of forming a simple and natural habit of meditating, is Knox Little's *Treasury of Meditation*. For cultivating a devotional habit of Bible-reading nothing is better than Isaac Williams' devotional Commentary (8 vols.)—though now needing much revision.
38. White, *Church Law*, p. 179—and all other authorities.
39. At the St. Louis General Convention in 1916, the Joint Commission on the Book of Common Prayer reported, advising a great many changes in rubrics, order of prayers, phraseology, additions, and omissions. It is possible that authorization for tentative use may be given for some portion of these recommendations; but forasmuch as it is probable that from six to nine years will be required to issue a revised Prayer Book, rubrics and other portions of the Book in which amendments have been reported are noted in this edition by reference number 39.

LETTERS AND FORMS

It is well, after a few weeks of acquaintance with a congregation, to print and mail, or publish in the parish paper, something of this sort:

It has occurred to me that the reverence which is so marked a characteristic of the congregation at the celebration of the Holy Communion, might be enhanced by a more universal practice in a few particulars—

1. While promptness in coming forward to the Altar-rail is most desirable, yet it would be well to observe that only seventeen persons can kneel at the rail at one time. To kneel on the chancel floor is difficult, and crowding makes it more so, particularly for elderly people.

2. When about to kneel at the rail, it is opportune for the younger communicants to observe whether they may give place to any who are infirm.

3. It is well to remove gloves before starting towards the Altar; for otherwise they may be forgotten. (In such latter event, to avoid embarrassment, the priest will place the Bread in the mouth of the communicant.)

4. Where physical strength is sufficient, it is well to receive the Bread in the open palm of the right hand, resting in that of the left hand, and so raise it to the mouth without using the fingers.

5. While the priest does not (for safety's sake) entirely release the Chalice, yet the rubric requires that it should be delivered "into their hands." Therefore the communicant should take sufficient hold upon the base of the Chalice to lift and incline the margin

to his lips, and until the Wine has at least touched them. (Nervousness often causes the Chalice to incline too quickly. To guard against this the priest may seem, sometimes, to restrain the movement. It is difficult to estimate rightly in some cases.)

6. It is a reverent custom, and considerate of other communicants, for men with a moustache to raise it with the fingers of the left hand so that it may not fall into the Chalice when receiving.

7. It is very difficult to administer the Chalice to any who do not hold their heads erect, and particularly to women whose hats forbid the priest to see their faces.

41

MEMORIAL CALENDAR—A

THE CHAPEL OF ST. ANDREW'S CHURCH,
COR. WASHINGTON BLVD. & ROBESY ST.

Chicago,.....

My dear.....:

The Memorial Calendar of St. Andrew's
Church indicates that next.....is the
anniversary of.....

A Memorial Prayer will be offered at the.....
o'clock service in the Chapel (entrance on Robesy Street) that
morning. If possible, we are confident you or some one especially
near to you will be present.

Faithfully yours,

REV. WM. C. DEWITT, RECTOR.
REV. GEO. B. PRATT, ASSOCIATE.

MEMORIAL KALENDAR—B

CHICAGO, _____

To the Reverend _____

Please insert in *St. Andrew's Memorial Calendar*under date of _____ the following baptismal
name _____; who, on that date

Born	}	_____	(If any special petition is desired, name it.)
Baptized			
Confirmed			
Married, Died			

*For Marriage Memorial
write name of husband and wife.

I do _____ wish the name to be mentioned in the prayer.

On the above named date I will endeavor each year to attend the morning service, or
to have someone present to represent me.

Signature _____

Address _____

Mail or hand this to either

Rev'd WM. C. DEWITT, Rector, 733 Washington Boulevard.

Rev'd GEORGE B. PRATT, Associate, 207 Warren Avenue.

APPLICATION BLANK—BAPTISM

ST. ANDREW'S CHURCH.

N. E. Corner Washington Bd. and Robey St., Chicago.

BAPTISM.

1. Children under 14 years are usually baptized according to the form for the PUBLIC BAPTISM OF INFANTS. Beyond that age, persons are baptized according to the form for THOSE OF RIPER YEARS. (See PRAYER BOOK.)

2. Candidates for Baptism should have GOD-PARENTS, who, in case of young children, are SPONSORS, and answer for them. For adults, God-parents are silent WITNESSES. Sponsors and Witnesses should be Communicants of the church, but MUST be baptized persons.

The rule is: Two God-fathers and one God-mother for male persons.
Two God-mothers and one God-father for female persons.
Parents may be admitted as Sponsors.

Where three conscientious God-parents cannot be had, a less number will suffice.

3. Sponsors should read the service for the PUBLIC BAPTISM OF INFANTS before coming to the church, that they may understand their duties and make proper responses. If they have no PRAYER BOOKS, the clergy will furnish them upon application.

4. Persons to be baptized should sit near the Font with their God-parents; but where Baptism is administered in the midst of another service, infants may be brought in at the proper time. Ushers will arrange this matter if so requested.

5. It is a devout custom to make an OFFERING at Baptism, (cf. Luke II:22) according to one's ability—cents or dollars—to be used for charity. Place same in envelope, and hand to one of the clergy or drop in offering plate or in the "Rector's Box" near the doors.

6. The following blank should be filled in, and sent or handed to the Rector before Baptism:

FULL NAME OF CANDIDATE

PLACE OF RESIDENCE

DATE OF BIRTH.....

PLACE OF BIRTH

PARENTS' NAMES

GOD-PARENTS' NAMES.....

DATE AND TIME FOR BAPTISM.....

Rector's address:

REV. WM. C. DeWITT,
733 Washington Bd., Chicago.

Associate Rector,
REV. GEORGE B. PRATT,
207 Warren Ave.

43 APPLICATION BLANK—CONFIRMATION

FOR CONFIRMATION

Name _____

Residence _____

Date of Baptism _____

Form of Baptism _____

(e. g., Church? or Sectarian?)

Age _____

Time for Confirmation _____

Place for Confirmation _____

Prepared by Rev. _____

44 APPLICATION BLANK—MARRIAGE

MARRIAGE
FORM OF INTERROGATION
GROOM

1. Full Legal Name _____
 Address _____
 Business _____
2. Age _____
3. Baptized _____ What Church _____
4. Confirmed _____ What Church _____
5. Previous Marriage _____
6. Date of Wife's Death _____
7. Names of Witnesses: (vide, Canon 38, II) _____
 (1) _____ Address _____
 (2) _____ Address _____
 (3) _____ Address _____
8. Length of Time Known by One Witness _____
9. Present Parochial Connection _____
10. Place of Proposed Residence _____
11. Place and Date of Marriage _____
12. Holy Communion _____
13. Choir _____ Decorations _____ Rehearsal _____
14. Organist _____
15. Fees _____

BRIDE

(Same as above, with proper changes)

FOR BURIAL

Name _____

Last Residence _____

Age _____ B., C., C. _____

Date of Death _____

Cause of Death _____

Time for Burial _____

Place of Burial _____

Officiant—ev. _____

FAMILY RECORD

FAMILY RECORD

(For entry in Parish Register)

	Bap- tized	Con- firmed	Com'c't
Man _____			
Wife _____			
Others, with relationship to head of family {	_____		

Residence _____

(47

CHRISTMAS COMMUNION

I made my Christmas Communion (1915)
at the _____ o'clock Celebration.

Name _____

Address _____

Please fill out this blank and place it in one of the "Rector boxes" at either side of the doors on the south wall of the nave of the church; or mail it to the Rector. These cards may be found in the racks of the Rector's boxes.

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